

THE
ENGLISH PHYSICIAN.
OR, A
TREATISE
OF
PRACTICAL PHYSIC,
ON THE
DISEASES OF WOMEN.

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STUDENT in PHYSIC and ASTROROLOGY.

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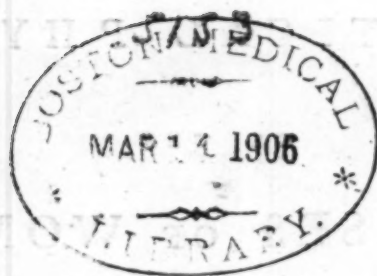
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THE
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Of Diseases in the Privities of Women.

Diseases of the Privy Parts, and the Neck of the Womb.

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CHAP. I.

Of the Straitness and Largeness of the Orifice.

THERE are three diseases in this part. The straitness, and the lameness, and yard of a woman. The straitness is, when the cleft is so narrow, that it will not admit a man's yard, or with much difficulty; it hinders child-bearing, and if it be from the first confirmation, it is hard to be cured by physick: But it is enlarged, either by copulation, or by bringing forth of children. Sometimes it is from an ulcer or from astringent medicines given unadvisedly, that they may appear to be virgins when they are not.

Sometimes the cleft is shut outwardly, and there is only passage for urine and terms; the women are called *Treta*, that is shut up and bored, of which chap. III. Sometimes it is so close, that neither terms nor urine can come forth.

The contrary to this is largeness of the cleft, or when there are more holes than nature hath usually, by often copulation or child-bearing. This laxity or largeness causeth barrenness and falling out of the womb, as Hippocrates shews in the nature of women, and this makes women unpleasant to men.

This is cured by purging after child-bearing, by fomentation, baths, lineaments of allum-water, and the decoction of the astringent plants.

Take comfry-roots, bile, sanguis, draconis, pomegranate-flowers, allum, mastic, gauls, each half a

dram, make a powder, and with steeled water, make a mixture, dip a pessary therein. Or take oak-leaves, plaintain, each half a handful, comfrey-roots, an ounce, pomgranate-peel and flowers, sumuch, each half an ounce, allum an ounce, boil them in water, and foment the privities.

Sometimes in hard travail, the space between the fundament and the privy cleft, is broken into a hole. Eros shews the use of it. *Some put a long piece of allum into the cleft.* When there are divers passages in a woman's privities it is from the first confirmation, and by nature's error, the passage from the straight gut goes to the womb.

C H A P. II.

Of the Mentula or Yard in a Woman.

THE *ala* or wings in the privities of a woman are of soft spongy flesh, like a cock's comb in shape and colour; the part of the top is hard and nervous, and swells like a yard in venery with much spirit. This part sometimes is as big as a man's yard, and such women were thought to be turned into men.

It is from too much nourishment of the part the looseness of it by often handling.

It is not safe to cut it off presently: But first use driers and discussers, with things that are a little astringent; then gentle caustics, without causing pain, as burnt allum and egyptiacum.

Take egyptiacum, oil of mastic, roses, wax, each half an ounce. If these will not do, then cut it off, or tie it with a ligature of silk or horse-hair till it mortify.

Ætius teacheth the way of amputation; he calls it the *Nymphae* or *Clitor's* between both the wings. But take heed you cause not pain or inflammation. After cutting, wash with wine, with myrtles, bays, roses, pomgranate-flowers boiled in it and cypress nuts, and lay on an astringent powder.

Some excrescences grow like a tail, and fill the pri-

vities: They differ from a *clitoris*: For the desire of venery is increased in that, and the rubbing of the cloaths upon it causes lust: But in an excrecence of flesh they cannot for pain endure copulation, but you may cut off this better than a *clitoris*, because it is all superfluous.

C H A P. III.

Of Arrecta or Clofures, and Straitness of the Neck and Mouth of the Womb.

THEY are threefold, It is either in the orifice, or neck, or in the middle: It is always hurtful, either to copulation, or the terms, or to conception and childbearing.

I saw one that had the first: The orifice was very little, only fit to purge the terms, and receive seed; she conceived, and the midwives discovered it in time of childbearing, and the chirurgeon opened it, and she was happily delivered: But how the seed was spent into it, is not to be understood.

Flesh, or a membrane is from evil confirmation, or a wound, or ulcer, of which Bonivenius, Fabricius, and Hildanus.

The cleft also may be closed by a wound or ulcer, as in women who with the French-pox, had all eaten off, and it grew together after, only there was a little passage for urine.

This is either when the sides grow together from an ulcer, or when proud flesh stops it up, which is sometimes in the French-pox.

When it is in the privities, it is to be seen; but when in the neck or orifice of the womb it is not known, but when the terms are to flow, or when they copulate; and it is either broken by the force of blood there is pain; and being virgins, they are taken to be with child, for if it last long, the womb swells, and the whole body is bluish.

These either hinder the terms from the neck of the womb, or from the veins of it. If inflammation or ulcer was before, this disease may be suspected to be

if there be closing by the membrane, the place is white; if by flesh, it is red. And it is known by the touch, for the membrane is harder than flesh.

The inconveniences are great, either in copulation, conception, or child-bearing, especially; for the child cannot get forth without hazard of itself or mother.

It is easier cured when it is from a membrane only, because it is easily cut or broken; that in the orifice of the womb is not to be cured, because the instruments cannot reach it.

Take away that which stops the passage, a membrane that is outward is easily cut: But if it be in the neck of the womb, or the flesh, it is hard. For if the cut be large, there is pain and bleeding, and the womb is hard to be cured, because the neck of the bladder is easily hurt thereby.

Vulcrus teacheth this operation in his observations. And Hippocrates in his book of sterility shews, how a membrane may be taken away without cutting.

If flesh grow from an ulcer after purging, use driers and discussers, to diminish it with frankincense, birth-wort, roses, pomgranate-flowers, mastic, myrrh, aloes, &c. as in chap. II.

Some think this disease may come from driness, but it is incredible. If it come from a hard tumour, soften and dissolve it with butter, oil of sweet almonds, lillies, &c.

C H A P. IV.

Of Pustules and Roughness of the Privities.

Roughness and itching come from pustules in the neck of the womb and privities, with scurf and swellings, with itch and pain.

They are from an adust humour, malignant and sharp, which abounding, evacuate themselves by these loose and moist parts, and their sticking, exasperate the flesh; this is the French-pox.—They declare themselves.

It is stubborn, long, and infectious to men, and hard to be cured.

If the adust sharp humours come from the whole

body, prepare with borrage, fumitory, succory, en-
dive, and the like, then evacuate them with scums,
epithymum, syrup of apples, violets, roses, catholi-
con, confectio, hameth, pills of fumitory, tartar.

Let blood if there be fulness, first in the arm, then
in the ancle: But if it be for the French-pox, first use
guaicum and sarfa, and the like.

Foment the part often with hot decoction of dock-
roots, fumitory, hops, pelitory or use this ointment:
take plantane and rose water, each four ounces, sal-
gem, niter, allum, each three drams, rublime, a dram
and a half, boil them in a third part, strain them and
add verdigrease a scruple. Then use gentler means
two days after, till the pustules fall off and new flesh
appear; and then use the ointment again.

Let the diet be to resist evil humours, of good juice,
aroid salt, sharp, and sour things.

C H A P. V.

Of Condyloma in the neck of the womb.

Condyloma is a tubercle or excrescence, with heat
and pains; for these parts are wrinkled, and
when the wrinkles swell, there is a condyloma. Some-
times it is without inflammation and soft, and with in-
flammation and hard. It is usually in the privities and
fundament of such as have the French-pox.

They are from a sharp malignant humour which is
always in the pox, and sometimes they follow, hard
clefts or chaps.

They are painful and burning, the skin is wrinkled;
and when they are many, they are like a bunch of
grapes.

They are hard to be cured if they are from the pox,
first cure that, and then they often vanish of them-
selves.

After general evacuations proper against the pox,
use topics: First see if there be inflammation, and then
abate pain. Take oil of linseed and roses, each an
ounce, oil of eggs, half an ounce, mix them in a lead-

in mortar, or take pelitory, mallows, althaea, each half an handful, camomile-flowers, two pugils, linseed and fenugreek, each half an ounce, boil them to a pint, and oil of roses, three ounces, inject it in with a syringe.

If there be no inflammation, use driers and repellers, vervelin, ivy, acacis, pomegranate-peas and flowers, for baths and a fomentation, and after add discutients, as camomile and thyme.

If it be old and hard, first soften it with the same, and after three using them, use digesters and driers that are strong as a powder. Take round birthworth a dram, safin, hermodastil burnt, burnt allum, of each two drams, red lead a dram, eulcitis, half a dram, sprinkle it upon the loose flesh.

Or take aloes, frankincense, myrrh, each a dram, amoniacum dissolved in vinegar, a dram and a half, allum, red lead, each two drams, galls, half a dram, turpentine, oil of tartar, each a dram, with oil of roses and wax, make an ointment.

This is very strong: Take sulphurine an ounce, oil of nutmegs, two ounces, red lead, two drams, allum, vitriol, each a dram, verdigrease, half a dram, sublimate, a scruple, with wax, make an ointment, or of balsam of mercury.

If medicines will not do, the ancients advise burning, of which see Aetius.

C H A P. VI.

Of Warts in the neck of the Privities of the Womb.

THEY are from a gross seculent, and malignant humour sent to the skin, and turned to a node. They are known by their shape. The malignant are known by their hardness and heat, and blowness, filth and pain. They are often hard to be cured, because the pox is with them, and they are in a place to which medicines are hard to be applied and to continue.

The Myrmeciae are not cut off, but they leave a great ulcer, the thymi and clavi grow again. Acrethardenes once cut have no root.

After universals, and order of diet, either use medicines, or cut or burn them to discuse, then use sage dried with figs, orange, few burnt, dry saving frankincense, with wine and vinegar, or snakes skins with figs. These also dry.

These corrode, eat and burn, as juice of wild cucumber, with salt, milk of figs, sheep's dung, goat's gall, with niter, aqua-fortis, spirit of vitriol, sulphur, butter of antimony. Take heed that you hurt not the parts adjacent, but defend them with bole, sealed earth, rose water and vinegar; if you put the corrosives into nut shells, change them twice or thrice a day, and wash the part with a cleansing decoction, and then cut or burn:

C H A P. VII.

Of the Hemorrhoids of the Womb.

THE veins that end in the neck of the womb often swell like the hemorrhoids, it is from gross blood that comes to these veins; out of the time of the terms:

Inordinate flux of the terms may occasion it, when they flow out of the usual time, they grow thick, and get out of the veins, but swell them:

They are to be touched, and with a *Speculum matricis* to be seen. There is pain and bleeding without order: She is pale and lazy.

Correct the blood, purge, and bleed in the arm to derive and revel, of which in the diseases of the womb:

If pain be, abate it by sitting in a decoction of mallow, althæ, camomile, melilot-flowers, moulin, linseed faenigreek; of which also make fomentations and ointments, with butter, populeon and opium, if there be pain:

Take populeon, oil of roses, and sweet almonds, fresh butter, each half an ounce, saffron, a scruple, with the yolk of an egg make an ointment. Or

Take mucilage of quincees, althæa, each half an

ounes, oil of roses and hens grease, each a dram, the yolk of an egg and saffron, half a dram, mix them in a leaden mortar.

If pain be gone, or abated, and they bleed not, use driers of bole of earth, femons, acacia, ceruis froth of silver, lead burnt and washed, long birchworth, allum, verdigrease.

If they swell with blood, evaporate it, or foment the decoction of mallows, althaea, pellitory, camomile-flowers, moulin, melilot, seeds of line, saenugreek, if they do no good, open them by fig leaves, rub upon them, or by horse-leeches, of which chap II.

If there be proud flesh, take it off as is shewed.

If it bleed gently, let nature alone to the work, for it is good and frees from other diseases. If the flux be great and abate the strength, open a vein in the arm divers times, and do it as in the overflowing of the terms.

Quest. *How do the haemorrhoids differ from the terms flowing or stopt?*

Mercurialis saith, that though a flux of terms be immoderate, yet it hath its periods, and is without pain, and makes not the body lean: But it is contrary in the haemorrhoids. But this is not true: For the body is not made lean always by the haemorrhoids, nor do the courses keep their periods always.

Besides the pain which is almost always in the haemorrhoids, they differ, in that the terms flow from the veins of the womb and its neck. But the haemorrhoids are when the blood flows too much to the veins that nourish the privities, and sticks, or is evacuated.

C H A P. VIII.

Of Ulcers in the neck of the womb.

THEY are seldom cured in the body of the womb, and are simple and clean, or sordid and malignant. Are a flux of sharp humours, that last long in the pox and gonorrhoea. Corrupt after-birth and courses (after child bearing) detained, inflammation turned to the imposthumes; these are the internal.

The external, are sharp medicines, hard travail, a great child taken out by force, violent lechery, wounds, falls, strokes.

Are pains and constant bitings, that increaseth, especially in copulation, or when wine or hydromel is injected. You may also see it with a speculum; also there is matter gentle or filthy, if the ulcer go towards the bladder, they piss hot and often: There is pain in the roots of the eyes to the hands and fingers, fainting, and a little fever sometimes.

The external causes are to be related by the patient. If it be from the pox-gonorrhoea, the signs of them will appear, of which Hippocrates.

They are hard to be cured, because they are in a part fit to receive humours, soft and moist, and that hath consent with many parts. Hence are divers symptoms. The great, old and foul, are worst; when they corrode, and are hollow, they are seldom cured; they that may easily have medicines applied to them, are easily cured.

First, Stop the flux of humours to the part, if it be either from the whole body, or any part. And amend the distemper of the womb, that it may neither breed nor receive bad humours. If the French-pox be with it, resist that first.

If there be pain, first abate that with milk steeled or with three whites of eggs, and mucilage of flea-bane, or an emulsion of poppy-seeds. Or take althaea-roots an ounce, dill seed two drams, barley, a pugil, faenugreek and linseed, an ounce, flea-bane and poppy-seed, each half an ounce, boil them in milk. Of which in pain of the womb.

In a foul ulcer, first use cleansers, as whey, barley-water, honey, wormwood, smallage, orobus, orris, birthwort, myrrh, turpentine, allum, and take new milk boiled, a pint, honey half a pint, orris-powder, half an ounce, use it hot often every day.

Take diaphompholigos, with frankincense, mastic, myrrh, as the ulcer requires.

When that which was injected is voided, wash it with the decoction of mallows, and put up this pessary.

Take cruceum and lentils in powder, and orris, each two drams, with honey. Or,

Of such fumes: As take frankincense, mastic, myrrh, storax, calaminth, gum of juniper, labdanum, each an ounce, make a powder, or torches with turpentine.

If there be a suspicion of the French-pox, add a little cinabar. In a very foul ulcer, add *Aegyptiacum* or *apostolorum*, or a little spirit of wine, in a creeping, corroding ulcer, with cleansers mix cold, drying and astringent medicines, allum-water, plantain and rose-water, with pomegranate flowers boiled, and pomegranate-pells, and cypress-nuts, is also good, with aloes.

After cleansing fill it with flesh and heal it up. As take tutty washed, half an ounce, litharge, seruse, carbocel, each two drams, with oil of roses and wax, make an ointment.

Or smok the privities with myrrh, frankincense, gum of juniper, labdanum, two drams in powder, with turpentine make torches.

Or use sulphur or allum-baths, and plaister.

Inwardly give vulnerary portions. As take agrimony, burnet, plantane, knot-grass, each two pugils, china, three drams, coriander-seed half a dram, currans, half an ounce, boil them in hen-broth, give it twice a day. Or give turpentine and sugar for a month, or a dram of pills of bdellium often.

If the body consume give asses milk, with conserve of roses for a month.

C H A P. IX.

Of the Clefts in the Neck of the Womb.

THESE are long ulcers that are small, like those in the hands and feet in winter: They eat off the skin, are sometimes deep with hard lips, if old; sometimes they are dry, or sometimes bleed.

They come from hard travail, when some parts in the neck of the womb are broken by a great child, or violent copulation, or flux of sharp humours, that stick in the parts and corrode.

If it be new, it is hidden sometimes, and known in copulation by pain and bleeding.

The new are easier cured than when they are old and callous.

If they come from hard travail, make a clyster of the decoction of roses, plantane, birthworth, bole, fargula draconis, frankincense, or with the white of an egg a pessary.

If from sharp humours, after universal evacuations, use topics that bind without biting (if the clefts be not callous) an oil of linseed and roses, with the yolk of an egg, and juice of plantane mixed in a leaden mortar.

Take oil of roses eight ounces, stir it in a leaden mortar till it is black and thick, and put in the powders of litharge, of silver, and ceruss.

If they are callous, make an ointment of oil of lillies, marrow of deer, turpentine and wax. If they are malignant, cure them as fistulaes, of which in the chapter following.

If there be itch and pain, take diapompholigos, populeon, each an ounce, sugar of lead, camphire, each a scruple; make an ointment.

Let the diet be moist, of good juice, chickens veal, kid, rear eggs, mallows, bugloss, borrag, abstain from sharp and salt meats.

C H A P. X.

Of Fistulaes in the Neck of the Womb.

MANY times there are ulcers in these parts, because they are soft, and easily corroded, and are hard to be cured.

Some of them are strait, others crooked, some simple, others hollow.

If matter stay there, it corrodes and makes boroughs,

and divides the parts, and makes a callous; and when the matter is divided, the parts divided cannot unite.

It is known by the figure of the ulcer there is a callous lip and a thin evil matter, when it is pressed, flows out; there is no pain, except it reach a sensible part. Sometimes it reacheth the bladder, and then the urine comes forth at the fistula. Sometimes the fundament, and the dung appears in the fistula.

A new fistula is easier cured than any, and strait than old crooked. It is scarce to be cured in a cacochimical old body, when it pierceth into the parts adjacent.

First use universals and good diet, then see if it may be cured by medicines, or better left to nature to evacuate excrements thereby.

If the last is best, use a pallative cure, by often purging and sweating twice a year, and injunctions and strengthners, and lay up a plaister of diapalma.

If you hope for a cure after universals, give dying vulnerary drinks, of male fern-roots, centuary, agrimony, bettony, ladies mantle, &c.

Then use topics, first dilate the orifice (if it be strait) with a sponge of gentian-roots, then consume the callous, but first make it soft with oil of lilies, deers-marrow, turpentine and wax.

Three things consume a callous, medicines, cutting and burning; if there is a strait new fistula, use gentian, black hellebore, Ægyptiacum, or Virgo's powder, with a pencil. Or, take sublimate half a scruple, rose or plaintain-water, six ounces, set it upon embers. If it be towards the womb, take heed of strong medicines.

If it be callous, and foul, burn it either by caustic or hot iron. These are good in the outward of the neck; then cleanse and heal.

C H A P. XI.

Of the Cancer in the Womb.

IT is seldom seen, and never cured, but here I shall speak of that in the neck of the womb, which is ulcerated or not ulcerated.

It is from terms burnt, and not burnt humours that are black that flow thither.

It is after long schirrhous humours that have been immoderately softened. It is first not ulcerately, and when the humours are corrupt it is ulcerated.

They are hard to be known at first, because it is a tumour without pain, and after this a pricking in it, and a pain in the groins, loins and bottom of the belly. The tumour is hard, blue, with blue stinking lips. When it is ulcerated, the symptoms are all worse, and there is a thin black stinking matter. Sometimes much blood that is dangerous, a gentle fever, loathing, trouble of mind, the cheeks are red from the vapours that flie up from the womb.

It is hard to be cured, because medicines are not felt, and strong exasperate; and the part makes it more hard because it is neglected at the first, and increaseth.

Let the physicians prevent ulceration: Or if it be to hinder the increase of it, let diet be against melancholy, prepare and purge melancholy.

This powder for many days given is excellent, take smaragus, saphir and East Bezoar-stone, each a dram; give every day three or four grains with scabious or garduus-water.

Let the topics not be biting at first. But foment with juice of plaintain, nightshade, purslane, or use diapompholigos. Or take juice of plaintain, nightshade, purslane, each two ounces; mucilage of fleabane, an ounce, oil of roses three ounces, stir them in a leaden mortar. Or take oil of roses, of eggs, each an ounce and half, sugar of lead a dram, camphire a scruple. Or.

Take juice of nightshade six ounces, tutty and burnt lead, each two drams, samphire, half a dram, stir them long in a leaden mortar, and add powder of cray-fish.

Insect a decoction of cray-fish: And if pain be great, foment with mallows, althaea, water-lillies, coriander, dill, fleabane-seed, with saffron in milk: Or make a cataplasim of the same.

Some use antimony, arsenic, &c. which are good in other parts. But this cannot bear them.

A noble woman had on the right side of her face an ulcerated cancer, and when all the French, Italian, German, and Spanish physicians could not cure her, a barber cured her only with chickens sliced thin, and laid on often every day.

C H A P. XII.

Of a Gangrene or Sphacal in the Womb.

Sometimes the womb is gangrenated, and it is from the privities that receive many excrements to corrupt.

It is from an inflammation and ulcer not well cured, because the part hath many excrements, which easily quench the natural heat, and then the part mortifies.

There is an usual heat in the neck of the womb, and a fever, with horror all over the body; then the colour changeth in the part, it is black and blue, without pulse or sense. When it is cut or pricked, it stinks, and the strength decays, and the heart faints.

It is very dangerous, and worse when it goes to the womb than outward. Some have had the womb fall out, and have lived, which besides. We saw at Avignon in an old noble woman, anno 1635.

Stop the putrification, take away that which is rotten, by scarrifying if you can, then wash with the decoction of worm-wood lupin, and with *Ægyptiacum*, and apply this cataplasm: Take orobus and beanflour, each two ounces, oxymel, a pint, boil them and lupines, worm-wood, aloes, and myrrh.

Cut off the dead flush, strengthen the principle parts, the heart, lest the spirits be infected with evil vapours that fly by the arterics.

Give conserve of borragé, bugloss; gilli-flowers, diarmagation frigid, electuary of gems frigid, confection of hyacinths, syrup of sorrel, pomegranates, borragé; and apply epithems to the heart.

Vinerius cured a noble woman, aged twenty five,

she had a puffle in her privities in the dog days, from violent letchery with her husband, and she used a cataplasm from a silly chirurgeon, and in a few days it rotted, grew black, and mortified, and went towards the fundament very fast.

S E C T. II.

Of the Diseases of the Womb.

C H A P. I.

Of the Knowledge of the Temper of the Womb.

MARK Antony Ulmus, physician of Bononia, shews the temper of the womb. He saith, that a beard in women shews that they have a hot womb and hot stones. It comes with the beginning of the terms, and when the breasts swell, and is hard to be seen.

Aristotle saith, that some women have hair on their chin, when their courses stop, and when they have a hot womb and stones.

But there are more certain signs of heat.

1. When hard hair comes forth suddenly, thick, black, and long, and large about. If they come forth slow, thin, soft, yellowish, and but few, not spreading, the womb is cold.

Also when the terms come forth at 12 years of age, it is a sign of a hot womb, and when they last long, the blood is red-hot, but not very much: In an old constitution they come latter, and the blood is cold and waterish, and they end sooner. If it be hot and moist they flow plentifully, and last till after fifty. If it be hot and dry, the blood is yellow, thin, and sharp, and prick the privities.

If it be cold and moist, the blood comes late forth with difficulty, and it is whitish and thin. If it be cold and dry, the terms come forth very late, with difficulty, and seldom continue till forty, and the blood is thick and little.

The third sign is from lechery : For they who have hot wombs, desire copulation sooner and more vehemently, and are much delighted therewith : They who are cold do the contrary. The hot and moist are not tired with much venery. The hot and dry have great lust and a frenzy if they want it : But they are quickly tired because they have but few spirits. If it be cold and moist they are not so soon lecherous, and are easily satisfied ; and if they miscarry often, the womb is made colder, and they delight not in the sport : But copulation doth them good, and makes them more youthful. If it be cold and dry, they desire not a man in a long time, and take no delight, because the spirits are few.

The fourth sign is from often conception : For the hot conceive often, and bring forth males or veragoes if the seed of the man agrees with it. The cold doth the contrary.

A hot and moist womb is very fruitful, if the man be well tempered ; and tho' he be old and weak, yet she will conceive by him. Sometimes they have twins, or over-do, and have a mole.

Hot and dry are fruitful, but not so much as the former.

Cold and moist are hard to conceive, especially when they are in years : when they are young, and the seed of the man is hot and dry they conceive males ; but seldom well shaped or healthful ; and the woman while she is with child, is sickly.

A cold and dry womb is commonly barren ; and if they conceive, the man's seed is hot and moist ; they bring forth females, and if males they are tall, and quickly look old.

C H A P. II.

Of the hot Distemper of the Womb.

H EAT of the womb is necessary for conception ; but if it be too much, it nourisheth not the seed of the man, but disperseth its heat and hinders conception.

This preternatural heat is from the birth sometimes,

and makes them barren. If afterwards, it is from hot causes that brings the heat and the blood to the womb. From internal and external medicines, too much hot meat and drink, and exercise.

They are prone to lust, have few courses, yellow, or black, or burnt, or sharp, they have hairs betime upon their privities; they are subject to the head-ach, and there are signs of much choler, their lips are dry.

When this distemper is strong they have few terms, and out of order: They are bad and hard to flow, and in time they are hypocondriacs, and for the most part barren; and there is sometimes a frenzy of the womb.

Use coolers, so that they offend not the vessels that must be open for the flux of the terms; therefore,

Use inwardly succory, endive, violets, water-lillies, borragge, each an ounce, of roses half an ounce, diarmargariton frigid, diatriosantalon, each half a dram, with syrup of violets, or juice of citrons, make an electuary.

Outwardly use ointment of Galen's coler, ointment of roses, serat of sanders, oil of roses, violets, water-lillies, gourds, Venus-navel, to the back and loins; or make cataplasms of barley-meal, roses powdered, violets, water-lillies, sanders, with juice or water of plaintain, succory, lettuce, oil of roses.

Baths are good to sit in, and cooling fomentations; and after, let her take some of the coolers mentioned. In great heat, use this cooling pessary.

Take opium, a scruple, goose-grease, two scruples, wax and honey, each four scruples, oil an ounce, whites of two eggs.

This was from an opinion the ancients had, that opium was cold; but take heed of the using it too much, lest the narcotic quality hurt.

Let the air be cool, her garments thin; let her meats be with lettuce, endive, succory, barley; give no hot meats nor strong wine, except it be waterish and thin, rest is good both in body and mind. She must not copulate, but she may sleep much.

THIS causeth many evils and barrenness. They are contrary to those of a hot distemper, cold air, rest, and idleness, and cooling medicines.

It is known by their not desire of lechery, not receiving pleasure in the time of copulation, when they spend their seed. The terms are stigmatic, thick, and slimy, and slow not rightly; there is wind in the womb, the seed is crude, waterish, with a gonorrhoea.

It is the cause of obstruction and barrenness, and is hard to be cured.

Use things proper to heal the womb, as this water.

Take galengel, cinnamon, nutmeg, mace, cloves, each two drams, ginger-cubebs, zedoary, cardamons, each an ounce, grains of paradise, long pepper, each half an ounce, beat them, and put them in six quarts of wine for eight days, add then sage, mint, balm, motherwort, each three handfuls; let them stand eight days more, then pour off the wine, and beat the herbs and the spices, and then pour on the wine and distil them.

Quercetan hath an hysterical extract, a greater and a less; use outwardly fomentations, baths, baggs of hot roots, as birthwort, lovage, valerian, angelica, burnet, masterwort, calamus, madder, elicampagne, orris, and herbs: As mugwort, balm, motherwort, fennel, penny-royal, calamint, origan, dittany, marjore, rue, bettony, rosemary, lavender, sage, stoechas-flowers, seeds of smallage, parsley, rue, carrots, annise, fennel, cummin, lovage, parsley.

Anoint with oil of lillies, rue, angelica, bays, cinnamon, cloves, mace, nutmeg. Or take labdanum, two ounces, frankincense, mastic, liquid utorax, each half an ounce, oil of cloves, nutmegs, each a scruple, of lillies, rue, each an ounce, with wax make a plaister.

A fume. Take frankincense, myrrh, mastic, each a dram, bay-berries, a dram and a half, labdanum, two drams, storax, cloves, each a dram, gum Arabidean wine, make troches, or pessaries of the same.

Let the diet be warming, and the air, the meat of

easy concoction, seasoned with annise, fennel, thyme.
Avoid milk-meats and raw fruits.

C H A P. IV.

Of the moist Distemper of the Womb.

THIS is commonly joined with a cold distemper, and causeth barrenness, and is from the same causes, a cold distemper: For commonly cold things do moisten. It is commonly to women that are idle.

They that have moist wombs, abound in courses, but they are waterish and thin; the privities are wet, they have the whites and desire not to copulate much, and delight not in it; they retain not the seed; and if they conceive, when the child is big they abort or miscarry.

If it last long, it is hard to be cured, if it be much they conceive not.

It is driers, and things that cure the cold distemper, that are good against the moist, because all heaters have a drying power.

Use sulphur baths and injections. Beware of astringents lest the evil humours be stoppt, and the disease increased.

C H A P. V.

Of the dry Distemper of the Womb.

IN this the womb is hardened, of itself it is fleshy and soft, and moistned by blood for conception.

It is sometimes from the birth or old age, when they are past child bearing. If it be from drying causes, they are barren before they are old.

Diseases and medicines dry the womb, as inflammations, fevers, and when blood flows not to it, nor goes to the bottom of it, by reason of the straightness of the veins, or obstructions, as in Viragoes, and such as never conceived; and if they void any blood, it is from the neck of the womb, and not from the bottom.

They void little seed, and are slow in venery, the terms are few, the mouth of the womb is dry, and they are slender, of a dry constitution, their lower lip is always chapt, and blackish red.

This distemper is hard to be cured in any part, especially if it be old.

Use moistness; as borragé, bugloss, mercury, mallows, althæa, violets, sweet almonds, pistachas, pine-nuts, jujubies, dates, figs, raisins.

Of which are made syrups, conserves, emulsions, candies, &c.

Outward remedies are made of the same, adding thyme, sennugreek-seeds, lillies, brankurine, pellitory, &c.

Fomentations are made with milk; and after bathing, anoint the region of the womb and the belly, to the privities, with oil of sweet almonds, lillies, linseed, jesamin, flew-butter, hens and goose-grease.

Let the diet be moistening, the air moist, the meat fatning, of much nourishment and small excrement. Let sleep be a little longer than usual: Great labour, anger, sadness, fasting, do hurt.

C H A P. VI.

Of compound Distempers, and first of Cold and Moist.

THERE is seldom a simple distemper in the part, and commonly there is matter which feed it. It is usually cold and moist, which gather excrements of that sort either in the whole body, or in the womb after the terms.

All things that breed cold and flegmatick humours in the whole body, or the womb.

They conceive not, and are of ill habit of body: the terms seldom flow right, and they have sometimes whites.

It is harder to cure than a simple distemper.

The cold humour is in fault; therefore prepare it with syrup of mugwort, mint, betony, hyssop, with a decoction proper.

As, take fennel-roots an ounce, valerian, elicampane, masterwort, each half an ounce, penny-royal, mugwort, motherwort, nip, majoram, each an handful, rosemary and sage-flowers, each two pugils, sit-

ver montane-fennel, anniseed, parsnip-seed, each a dram, boil them to ten ounces strained, and sugar, syrup of mugwort, two or three ounces, cinnamon water, half an ounce, make a potion for three doses.

Then purge it with agaric, mechoatan, turbith, and if others be mixed with flegm and senna, and the like: Or use pills de tribus, aloephagine, mastic, of heira with agric sine quibus: Or, take agaric a dram and a half, sennat, two drams, infuse them in mugwort-water, to three ounces strained, add diaphenion or diacarthanum, two drams, strain and add syrup of mugwort half an ounce, cinnamon water half a dram.

After universal evacuation, use pessaries. As, take mercury, bruise it and put it in a bag of white silk, anoint with butter or honey of rose.

Or, take benedicta laxativa, three drams, agaric, two drams, gith seed a dram, pe ase-meal, six drams, with juice of mercury, make pessaries, in a sarsnet bag, or take hiera, a dram, agaric, half a dram, bdellium a dram, with honey make a pessary, or make it with the powder of agarice, and troches of coloquintida, or five sweats of guajacum, china and sarfa. As,

Take guajacum a pound or eighteen ounces, infuse them in twelve pints of water twenty four hours, then boil them to the consumption of a third part, give six or eight ounces hot in the morning, and let her sweat.

Poor water to the reliques, and boil them to the consumption of the third part for an ordinary drink.

You may use china and sarfa the same way, and because in a decoction some strength is lost, and so great a quantity is tedious for women, you may distil them, and give a less quantity with things proper for the womb.

As take guajacum a pound, or sarfa eight ounces, angelica, elicampne, each an ounce, mugwort, two handfuls, dittany, half a n handful, and six pints of water or wine, steep them two days, then distil them, and give two ounces of the water.

Let her meat be roasted birds, hens, capons, pat-

ridges, mutton, sweet almonds, raisins. Let her abstain from salt and sharp things,

If these sweets are unpleasant, give them in the third and fourth chapter internal and external. As take conserve of majorum, rosemary, bettony, each two ounces, of balm an ounce, diamsocha, dulcis, diamargariton calid, each a dram; candied eryngus and citrons, each half an ounce, with syrup of mugwort make an electuary, and use baths to sit in as mentioned.

Drying spaw-waters are good to drink, or to sit in.

Let the diet be as in chap. III. and IV. and give the flesh of wild mountain-fowl, pigeons, hens, capons, mutton roasted and spiced, and old wine, and let her exercise.

Of the hot and dry Distempers of the Womb with Choler.

Do as in chap. V. purge the choler, whether it be from the whole body, or from the liver, with syrup of roses, manna, tamarinds, rhubarb, senna, &c.

C H A P. VII.

Of the ill Shape of the Womb, and first of the Straitness of it and its Vessels.

THIS is a disease of evil conformation from nature, when it can be stretched out no further, this makes an abortion in the fourth or fifth month.

But it is wonderfully in its natural shape when it will stretch according to the proportion of the child, and after child-bearing be as small as at first.

Of the Straitness of the Vessels of the Womb.

This is usual and hinders the flux of the terms and conception, it is in the vessels of the womb and of the neck thereof.

Are thick tough humours that stop the mouths of the veins and arteries: These are bred of gross or such nourishment, when the heat of the womb is so weak, that it cannot attenuate the humours, these either flow from the whole body, or are gathered in the womb.

Sometimes vessels are closter by inflammation, or

schirrus, or other tumours. 3. They are stopt by astringent medicines. 4. By compression. 5. From a scar, or flesh, or a membrane that grows after a wound.

Stoppage of the terms shews straitness, which hinders conception: And this stoppage is known by crudities abounding in the body, which are known by their signs. Sometimes thick slegm comes from the womb if there was a wound before, or the secundine was pulled out by force.

Stoppage of the terms from an obstruction by humours, is hard to be cured: if it be from disorderly use of astringents, it is more curable: If it be from a schirrus or other tumour that compresseth or closeth the vessels, that cannot be cured, the disease is incurable.

Obstructions are taken away by the means mentioned in the cold and moist distemper of the womb: slegm must be purged, and she must be let blood, as in the stoppage of the terms.

After universals, come to the obstructions with medicines that move the terms; these take away the cause as in the chapter of the coldest distemper of the womb

Take asparagus-roots, parsley-roots, each an ounce, radder-roots, half an ounce, red-pease, half a handful, penny-royal, calamints, each a handful, wall-flowers, dill-flowers, each two pugils; boil, strain, and add syrup of mugwort, an ounce and a half.

Or, Take birthwort and white dittany-roots, each an ounce, costus, cinnamon, galengal, each half an ounce, rosemary, penny-royal, calamints, bettony flowers, each a handful, anise and fennel-seed, each a dram, saffron half a dram with wine.

Or use topicks; As take mugwort, majorum, calamints, mercury, penny-royal, each two handfuls, sage, rosemary, bays, camomile-flower, each a handful, boil them in water, foment the groins and the bottom of the belly: Or let her sit in a bath up to the navel; and then anoint about the groin with oil of rue, lillies, dill, &c.

Or use pessaries and fumes mentioned.

If straitness be from other diseases, cure them first.

C H A P. VIII.

Of the opening of the Vessels of the Womb beside Nature.

THIS is when there is great bleeding.

The vessels are opened preternaturally three ways, by *Anastomosis*, *Diæresis*, and by *Diepedesis*, as in the lungs. *Anastomosis* is from much blood which the liver doth produce, and send out by the womb, as in some by the nose.

For the blood being thin, hot, choleric, and sharp, opens the mouths of the vessels and causeth a flux.

Diæresis is from much blood, when therein is great motion, when there is long copulation with a strong man that hath a great tool, or a hard travail, or abortion, a fall or stroke; also when sharp humours corrode or sharp pessaries.

Diepedesis is from the thinness of the vessels, and looseness, and the thinness of the blood, or from much moisture, or use of baths.

Much blood is a sign the vessels are open: you shall know the causes that open them thus; in *Anastomosis* the blood drops, and is thin, and there are signs of much blood, or sharp and thin.

If there be a *Diæresis* the blood flows more and there are clodders, and there were causes that broke the vessels, as sharp suppositories.

Diepedesis is known when the woman is of a thin and loose habit of body, the blood thin, or she hath used much bathing.

If the vessels open from much blood in a sound body there is less danger: And it is easier cured than in a *cacochymy*.

In an *Anastomosis* give things that thicken without slime, as roses, myrtils, medlar, services, pomegranate-peels and flowers, sanders, corals, hartshorn, cyprus-nuts.

In *Diæresis* give things that thicken with slime: Comfrey, plaintain, gum-tragacanth, whites of eggs, tor-

ches of amber, bole, starch, rice, quince, sanguis, draconis, farcolo and isinglass.

But because there are divers causes, and these diseases are not cured but by taking them away, we shall speak of them in the chapter of immoderate terms.

C H A P. IX.

Of a double womb, the wanting of a womb, and evil shape of the womb, and strange things found in it.

JULIUS Obsequens saith, that one woman had two wombs, and Baubinus saith, that a maid had her womb in two parts, as in bitches.

Columbus saith, that one wanted a womb, but her privities were as in other women, and part of the neck of it hung out.

Worms in the Womb.

Hippocrates writes that worms are found in the womb. Genæcea writes, it is a sign that nature is wanton, &c. And Jean de Tormira writes, that he saw a woman that had an intolerable itching in her womb from the ascarides; he gave a womb clyster of the decoction of wormwood and hiera, and she voided many small worms, and was cured.

An Addition.

* Wheresoever foul humours stop in any part, it is no wonder than it breed worms, if other things agree which are required for the breeding of them.

Fat and Hair found in a Womb.

William Fabricius mentions, that in a dead woman the womb was taken out, and it weighed eighty-seven pounds, and was full of divers humours: In the middle there were hairs like yellow wool.

An Addition

* This was by magic, or a humour lay there fit to breed this strange matter by preternatural heat.

Stones bred in the Womb.

Mercurilis doubts of stones being bred in it: But thinks it is clotted blood like stones. But it cannot be denied which many worthy authors write: First Hip-

pocrates writes, that a woman of sixty, after noon always was pained as one in travail, after she had eaten many leeks she had one fit worse than the rest, and she arose, and found something rough in the orifice of the womb, and she fainted: And another woman thrust in her hand, took out a great stone, and the woman recovered.

Ætius also saith, *Hard ueones are bred in the womb sometimes, &c.*

Nicholas Florentine and Marcellus Donatus say the same.

C H A P. X.

Of the Magnitude of the Womb increased, and first of the Inflammation of the Womb.

INFLAMMATION is a stretching the womb with wind: It is called by some a windy mole.

This wind is from cold matter either thick or thin, contained in the veins of the womb, which overcomes the weak heat of the womb. It is gathered there by cold meats and drinks, or flows from other parts. Cold air may be the cause also, if women that lye in expose themselves to it. This wind is contained either in the cavity of the vessels of the womb, or between the tunicles.

There is a swelling in the region of the womb, sometimes reaching to the navel, loins and diaphragma; and as wind increaseth or decreaseth, it riseth or abateth. It is different from a dropfy, because it is never swollen so high.

And lest a physician be deceived, and take it for a conception; observe the signs of women with child: For if one sign be wanting you may suspect an inflammation. Also in inflammation the tumour increaseth and decreaseth; but in conception it still increaseth. Moreover if you strike upon the belly, there is a noise, but not in conception.

It differs from a dropfy in the womb: For there is no such heaviness, they move more easily, and the belly is not so swelled, there were causes that bred wind, and things against wind doth good.

It differs from a mole : For there is in that a weight and hardness in the belly, and when they move from one side to another, they feel a weight that moveth which is not in this, of which Hippocrates. The feet and face swell in the hollow parts; the colour is bad; the terms are stopt, there is wind, &c.

If the wind is without the cavity of the womb, there is more pain and larger, nor is there a noise, because the wind is in a straiter place.

It is neither a lasting nor a deadly disease if well looked after. If it be in the cavity of the womb, it is easier discussed.

Give hiera, diaphœnicon with a little castor, sharp clyster that also expel wind. If it be in travail, purge not till she be delivered.

Bleed not because it is from a cold matter : If it comes after child-bearing, and the terms were not sufficient after, and there is fulness of blood, open the saphæna.

After these give things mentioned in a tympany that respect the womb. As, take conserve of bettony, rosemary, each an ounce and half, candid eryngus, citron-peel, each half an ounce, diacomium, diagalengal, each a dram, oil of anniseed, six drops, with syrup of citrons, make an electuary.

Or, take conserve of rosemary, balm, each three ounces, candid citron and oranges, each an ounce, diacymum a dram, with cyrup of citrons, make an electuary.

Or give the woman aqua vitæ, or this, take angelica-root, two ounces, masterwort, elicampane, orange-peel, each six drams, calamint, penny-royal, rue, sage, rosemary, each a handful, cummin, fennel, anniseed, each half an ounce, juniper berries a handful, zedoary, galengals cubeb, each half an ounce; with good wine distil them, give a spoonful or two. Apply outwardly a cataplasm of rue, mugwort, camomile, dill, calamints, nip, penny-royal, thyme, with oil of rue, choir, camomile, and make baths of the same, bags of milium, salt, camomile-flowers, melilot, bayberries,

cummin, fennel-seed, or lay a plaister of bayberries.

Let clysters to expel wind be put into the womb. As take calamint, agnus-castus, rue, each half an handful, anniseed, castus, cinnamon, rue, each two drams, boil them in wine for half a pint.

Apply a cupping-glass with much flame to the breast, and over against the womb.

Use sulphurs, bath and spaw waters, inward and outward, for they expel wind.

If it comes from cold after child bearing, and she is not well purged by her terms; heat the womb, and purge and give strong wine.

Let her diet be hot, cutting and attenuating, with things that expel wind, and little at a time.

Quest. *Whether the wind is in the cavity, where there is inflammation of the womb?*

It is so by experience, though some deny it; nor is there any cause why wind should not be bred in the womb as well as in any other parts; both by reason of the excrements that come thither, and the natural heat that turns them into wind: These all stretch the womb (though it be thick) as in dropsies and conception. Also the retentive or altering faculty of the womb is never idle; so that when it receives diseased and unfruitful seed, it suffers it not to corrupt, but turns it into wind. As Hippocrates writes, *when the womb is stretched by wind from the belly, women think they have conceived.*

C H A P X I.

Of the Dropsy of the Womb.

THEY are all deceived and think they are with child, when there is water that swells the womb. This is a dropsy of the womb. This water is either in the cavity, or between the coats of the womb, or in its vessels, Versalius Marcellus Donatus, shew that the water is in the cavity: For it doth not presently by its plenty or quality force its passage out because the orifice is not always open, and nature gathers it by degrees, and is used to it.

Aetius saith, there are sometimes bladders of water in the womb. And *Christopher Vaga* saith, that *Leonary* thought that she had gone six months, and then voided sixty bladders of water, and seven pieces of flesh like that of the spleen of the membranes.

There is sometimes a dropfy of the womb, with conception, as *Schenstius* and *William Fabricius* saith of his own wife.

Are gathering of water from moistness mixed with the terms, and with an evil sanguification in the liver and spleen from their weakness or from errors in diet; or from weakness of the womb, from hard travail or often mischances, cold air or water, or whatsoever hurts the heat of the womb.

Also stoppage of the terms doth cause gathering of water, for the water used to be evacuated with them. Many take this for the only cause.

Sometimes the tunics of the womb may be divided in some place, and water may be gathered between them.

Hippocrates saith, the terms are fewer and cease before the time: The bottom of the belly swells, and the paps are soft, without milk, and she thinks she is with child, by these you know it is a dropfy.

But because doctors and midwives are often deceived, you must distinguish this from other swellings.

When a woman is found and useth a sound man, the womb by degrees swells, and the child moves in its time; but often there is a dropfy with conception before or after; therefore in a dropfy the tumour is equal, according to the largeness of the womb and belly, and not pointed as in a woman with child.

Secondly, If the woman be in years, and hath not conceived before, and hath a good colour, it is a sign of a dropfy rather than a conception. If the tenth month be past and the child moves not nor the breasts swell, but are soft, say there is a dropfy of the womb. Thirdly, in a true conception, women are better after some months, and the symptoms abate; but in a dropfy they increase still.

It is distinguished from a mole by the weight in the bottom of the belly.

From an inflammation, because the belly is stretched in that sounds being stricken; but is soft in a dropsy.

It differs from the dropsy of the belly, because the face is pale or wan, in that from the distemper of the liver there is thirst, but in the womb dropsy, she is of a good colour, except the liver be also bad.

It differs from inflammation in the womb; for that is with a constant fever, and the symptoms of it, and from other tumours which are harder; but in a dropsy of the womb, if the belly be press'd it yields.

You shall know whether it be from the fault in the womb principally, or from some other part, thus; if the womb be of good colour, and there were only some diseases and causes that might hurt the womb, as abortion, hard travail, stoppage of the terms, or too many of them, then the womb is chiefly affected; but if there be signs of a distemper in the whole body, or in the liver or spleen, and the colour is bad, it is consent from other parts.

You shall know whether the water be in the bladders, or in the cavity of the womb, thus; if you find the orifice of the womb closed, and there is little pain, it is in the cavity, but if the orifice be open, and there is great pain, it is in bladders, or without the cavity.

If the humours in the womb be not corrupt, this disease is of long continuance, but may be easily cured; it is easier cured in the cavity, then when it is in bladders and between the tunicle. A woman after conception, having a dropsy in the womb, her child dieth, and she is in danger.

When it is from stoppage of terms and new, and the strength firm, open a vein in the legs, otherwise bleed not.

Purge according to the humour, with respect to the womb, as in chapter VI. of a cold distemper.

Then purge water. Take angelica and madder-roots, each half an ounce; calamint, penny-royal, mugwort,

lovage, each a handful, favin, a pugil, boil them in wine and sweaten it with sugar, or make broths with the same. Take dianisum, diagalengal, each half a dram, oil of anniseeds, cloves, each five drops, sugar, three ounces, make rolls.

Inject into the womb, as dropsies. Take asarum-roots, three drams, penny-royal, calamints, each half a handful, favin, a pugil, mechoacan, a dram, anniseed, cummin, each half a dram, boil them, and take six ounces strained; oil of elder and orris, each an ounce. Make a clyster or use pessaries. Take agric a dram, coloquintida, half a dram, guadium, ten grains, with honey and wool, make a pessary.

Make fomentations and baths of danewort, mercury, elder, penny-royal, organ, camomile-flowers, bayberries, wild cucumbers, broom, carrot, rue-feed. And anoint after with oil of elder, danewort, orris, with drops of oil of angelica, anise, caraway.

Sulphur baths are good, and those of nitre, or the plaister of bayberries, or snails to the bottom of the belly, vomiting and sneezing break the bladders. Give clysters at the fundament, as in dropsies. Take mercury-leaves, danewort, soldanella, mugwort, motherwort, each a handful, camomile, elder, broom-flowers, each a dram, boil them, and to ten ounces strained, add juice of bees, mercury, danewort, each six drams, boy's urine an ounce and a half, hiera, six drams, honey half an ounce, make a clyster.

Let her diet be drying, as in chapter V.

C H A P. XII.

Of the Tumour in the Womb, from Blood in the Veins.

THIS disease makes women think they are with child also; for blood long detained in the veins about the womb, stretcheth them outwardly, and twisteth them, and the veins in the substance of the womb are full and stretched, and make it larger; but when the terms flow, it falleth again, except there be a cachexy or dropsy. This is only from stoppage of terms, and is cured by provoking them.

IF the blood that comes to the womb, get out of the vessels into its substance, and grow hot and putrify, it causeth inflammation, either all over, or in part, before or behind, above or below, on the right or the left side.

Blood is the immediate cause, which is pure or mix'd, therefore the inflammation is either an *erysipelas*, *odema*, or *scribus*, as flegm, melancholy, or blood abound. Blood is either sent to, or drawn by the womb: By heat or pain it is sent to it, when it aboundeth, or it is hot or thin, as when the blood is moved by hot air, exercise, passions, anger, or hot diet.

There is a tumour with heat and pain in the region of the womb, with stretching and heaviness in the privities; and if you put in your finger you'll feel the heat, and the more pain. There is a fever, sometimes called *zapyra*, when there is cold without and heat within. The tongue is dry and black with watching, doting, tossing too and fro, the breasts are puffed up and pained. There is head-ach to the roots of the eyes, and a pain in the groins, hips, midriff, pleura, and shoulders; short-wind, and like a pleurisy, with loathing, vomiting, hiccups: The belly is bound, the pulse is small, and often weak, but at first darting and quick, and Hippocrates saith, *If the womb be inflamed, the terms are stopt, and the neck of it is like a spider's web, with many small veins, &c.*

If it be inflamed before, the pain is about the pubes, and the urine is stopt. If behind, it is in the loins, and the belly is bound. If it be inflamed in the bottom, the pain is towards the navel. If it be from pure blood, the symptoms are less; if from choler, stronger, the thirst is more, the watching greater; if from melancholy all are worse.

If it be all over the womb it is dangerous, and few escape it. An *erysipelas* in a woman with child is deadly, because there is an abortion, and the mother dies:

The worse the symptoms the greater is the danger. And it is safer to discuse an inflammation than to ripen it; if it turns to a scirrhus, it is lasting, and makes a dropfy.

If it be not after abortion, or a flux of blood, open the vein in the arm, or cut and scarrify the shoulders. Bleed not in the foot, lest you draw blood more to the womb; but afterwards to derive, if it be from terms stopt, *You may as Galen saith, divert the blood by bleeding in the arm, or cupping the breasts; and you may derive it by opening the ancle-vein, and cupping upon the hips.*

If there be choler, purge it with syrup of roses, manna, rhubarb, decatholicon; and use not strong movers of the terms.

Use alterers and coolers, as juleps and emulsions, and provoke sleep; and if there be dottage, give narcotics.

After the universals, use repellers and anodines. As take houseleek, parslane, lettuce, Venus-navel, vine-leaves, each half a handful, boil them in wine and barley-meal, two ounces, pomegranate-flowers two drams, boil a dram with oil of roses, make a poultis: Or, take diachylon-simple, two ounces, juice of Venus-navel and plantain, each half an ounce, oil of roses, an ounce, sugar of lead, a dram, make an ointment in a leaden mortar.

Make injections of the same herbs, or of milk, and rose-water. Or, take plantain, Venus-navel, lettice, each a handful, red-roses, two pugils, boil and add oil of myrtles, an ounce, rose vinegar, half an ounce, make an injection.

Make clysters of the same plants in a small quantity, lest they oppress the womb.

Take althæa-roots an ounce, mallows, violets, lettice, each a handful, night-shade, half a handful, violets, roses, each a pugil, sweat prunes, ten, linseed, half a dram, boil them in barley-water, to six ounces, and oil of roses, three ounces, make a clyster.

An anodine fomentation : Take roots of althæa, mallows and violets, each a handful, red-roses, melilot, camomile-flowers, each a pugil, boil them for a fomentation.

Or, use a cataplasm of white bread and milk.

In the progress discuss : As take powder of athæa-roots an ounce, camomile and melilot-flowers, each two drams, mugwort, half an ounce. Barley and bean-flower, each an ounce ; boil them in sharp wine, and hog's grease, oil of camomile and lilies each an ounce, make a cataplasm.

If the inflammation turn to matter, ripen it ; as take powder of althæa-roots, camomile-flowers, melilot, lin seed, sænugreek, each an ounce, figs eight, boil them and the yolks of four eggs, and half a scruple of saffron make a pultis.

After it is ripe, break it by motion of the body coughing, sneezing, cupping, or by pessaries ; as take figs an ounce, rue half a handful, boil them soft, add honey and leaven, each half an ounce, pigeons-dung, orris-roots, each half a dram, with wool make a pessary.

After it is broken the pain abates, then clean and heal the ulcer, as in sect. I. chap. VIII. of an ulcer of the womb. If it break about the bladder, give an emulsion of cold seed, whey, and syrup of violets.

Let the diet be cool, with barley-water warm. Abstain from wine, to the declination of the disease, let the belly still be kept loose.

C H A P. XIV.

Of a Scirrbus, and Cancer in the Womb.

AN earthly matter, left after an inflammation, makes a hard tumour, called a *Scirrbus*, and sometimes is without an inflammation. It is a proper *scirrbus* when there is neither sense nor pain ; it is improper when there is a little sense. It is sometimes as big as a man's head, sometimes the whole womb is a *scirrbus* ; sometimes only part of it. The immediate

cause is a thick earthy humour, as natural melancholy; when a thick humour is gathered in the womb, there is a *scirrhus*, without inflammation, aforegoing; this is usual in melancholy women, and such as are not cleansed by their terms, or have the *pica* or *green-sickness*, and are fifty years old.

Other humours sometimes breed a *scirrhus* after inflammation, when cold astringents have been used disorderly: Or when the humour is fixed to the part and hardened. The same may be from hot discussers, which send forth the thin matter or inflammation, and fasten the thick.

The tumour is to be felt, it yeilds not, and is without pain, the terms flow not at first, or very little; and afterwards there is a great flux of blood. If an inflammation went before, and the part is heavy and burthened, it is a sign of a *scirrhus*. She is unwieldy, slothful; and you may know from what humour it is, by the signs of the humours predominating in the body, and the part pained will shew you what place it is.

A *scirrhus* easily turns into a cancer. And when the terms are stoppt there is a dropsy of the womb or belly. It is easier cured in the neck, than in the womb itself.

Moisten and heat the cold and dry humour with borage, bugloss, fumitory, succory, epithymum, polypody: Then purge with polypody, fenna, black hellebore, and the like. As, take roots of althea, lillies, each two ounces; mallows, violets, althea, brank-ur-fine, each a handful, fenugreek and linseed, each half an ounce, boil them for a fomentation or bath, or to a cataplasm with linseed, fenugreek, each an ounce; figs six, orris-powder, two drams, saffron, half a dram, hen's-grease and oil of sweet almonds, as much as is fit. Or take bdellium, ammoniacum, galbanum, each as much as you please, beat them in a mortar, with oil de behn and lillies, and mucilage of fenugreek, linseed, figs, make a liniment, or with wax make a plaister.

Or, take oil of capers, lillies, sweet almonds, jessamine, each an ounce, fresh butter, hen's-grease, goose grease, each half an ounce, mucilage of fenugreek, althea and ointment of althea, each six drams, ammoniacum dissolved in wine an ounce, with wax make an ointment.

Make injections thus: Take bdellium dissolved in wine, oil of sweet almonds, lillies, canomile, each an ounce, with the yolk of an egg.

In a bastard scirrhus, you may use healers and digesters better, and ammoniacum, and hotter fats.

Internal medicines are steel, &c. of which in obstructions of the womb, and scirrhus of the spleen.

As for diet, abstain from breeders of gross and slimy humours, and from hot driers.

Cancer of the Momb.

What may be said of this is said before, only a cancer may seize upon the substance of the womb, but it is more usually in the neck of it.

C H A P. XV.

Of the displacing of the womb, and first of the ascent of it.

WHEN the womb falls out of the privities, it is called *Procidentia uteri*; this is ordinary. But the ascent or going up of the womb, is more unkind. Many grave anatomists hold, that the womb doth ascend if sweet things are applyed to the nose. If to the privities, that it descends. If stinking scents come, the womb flies from them, and it is to be seen by breathing altered, and by some meats that the womb greedily desires, and catcheth up.

Galen overthrows this opinion, and saith, that the womb doth move after a sort, and ascend, but is very little, and not to be demonstrated, nor can it arise to the stomach, it is tied with such ligaments to its place; and when it falls out, the ligaments are extended by moisture, and falling of it down. And there is no reason why (though the ligaments are close or wet) it should go up so speedily, and come down again. For

falling down is by degrees, and it is not soon brought up again: And though it be enlarged by conception, it is by degrees equally, not suddenly on one side. Nor are the ligaments made very loose in conception, and the bottom of the womb is not tied, the ligaments being only on the sides.

But this cannot be denied, which women affirm, that they feel a body or ball moving about the navel, and a physician or midwife may feel it. Therefore let us enquire what it is, if it be not a womb. That body which you may feel stir is the stones, and that blind vessel which *Fallopious* found out, which he compared to the great end of a trumpet, called *Fallopious's* trumpet. For the stones hang, and the body of the trumpet is like a pipe, loose and moving, and when they are full and swell with corrupt seed and vapours, they move to and fro, and ascend as high as the navel. And the stones with the trumpet make this round tumour of the womb, which is felt in women, as *Riolanus* observes.

Whatsoever makes corrupt seed in the stones of a woman, and fills them with evil vapours and wind, is the cause; of which in suffocation of the womb. For the cause is like in both, only in suffocating the symptoms are worse, because the evil vapours are then more freely carried by the veins, arteries, and nerves, afflict the principal part. The woman and others may feel a round body, and she findeth a pain at her heart, and short breath, without sleeping or doating, or other symptoms, and there were causes that disturbed the womb.

It is not dangerous, yet not to be slighted; for it may turn to the strangling of the womb, when these evil vapours move to the noble parts.

Let the aim be at the corrupt seed, and vapours, which must be discussed and evacuated, as in suffocation of the womb.

Sometimes it falls to the middle of the thighs, or to the knees almost, or hangs a little out. The womb changeth its place, when the ligaments by which it is bound to the other parts are not in order. There are four, two above board and membranous that come from the preitoneum; and two below, that are nervous, round, and hollow. Besides it is bound to the great vessels by veins and arteries, and to the back by nerves.

Now the place is changed when it is down another way, or when the ligaments are loose, and it falls down by its own weight. It is drawn on one side, when the terms are stopt, and the veins and arteries are full, those namely which go to the womb; if it be a mole on the one side, the liver and spleen cause it, by the liver veins on the right side, or the spleen on the left, as they are filled more or less.

It also falls down by the loosening of the parts, to which it is fastened; but how that can be, is not clear. Hippocrates saith, it comes from external causes, as from cold of the feet or loins; from leaping or fear, cutting of wood, or running down a hill, or the like. These make the ligaments moist and loose. Also it may be from cold after child-bearing, getting into the womb when the terms flow, sitting upon a cold stone, or the like.

Others say, it comes from the solution of the connexion of the fibrous neck, and the parts adjacent, and that is from the weight of the womb descending: this we deny not. But then the ligaments must be loose or broken. But women in a dropsy could not be said to have the womb fall down, if it came only from looseness. But the cause in them is the saltness of the water which dries more than it moisteneth.

If there be a little tumour within or without the privities, like a skin stretched, or a weight felt about the privities, it is only a descent of the womb; but if there

be a tumour like a goose-egg, and a hole at the bottom, there is at first a great pain in the parts to which the womb is fastened, as the loins, the bottom of the belly, the privities, and the os-sacrum, from the stretching or breaking of the ligaments; but a little after the pain abateth, and there is an impediment in walking. Sometimes blood comes forth from the breach of the vessels, and the dung and urine are stoppt, and a fever and convulsions.

When it is new, it is easily cured; when it is old it is hard to be cured, but not deadly, only it is troublesome and nasty.

It hinders conception, and keeps the terms from flowing orderly. If it be from pain, fever, or convulsion, it is deadly, especially in women with child. That which comes from corrosion of the ligaments are dangerous.

First put it up before the air alter it, or it be inflamed or swollen. Therefore first give a clyster to remove the excrements. Then lay her on her back with her legs abroad, and thighs lifted up, her head down, and take the tumour in your hands, and thrust it in without violence.

If it be swollen with alteration and cold, foment it with the decoction of mallows, althea, line, fenugreek, seed, camomile-flowers, bay-berries: And anoint it with oil of lillies and hen's-grease. If there be any kind of an inflammation, put it not up, yet it may be frightened in, by shewing of red hot iron, and acting as if you would burn it. First sprinkle upon it the powder of mastich, frankincense, and the like. As, take frankincense, mastich, each two drams, sarocol, steeped in milk a dram; mummy, pomegranate-flowers, sanguis draconis, each half a dram.

When it is put up, let her lie with her legs stretched, and one upon the other for eight or ten days, and make a pessary like a pear of cork or sponge put into the womb, dipt in sharp wine, or the juice of acacia, with powder of sanguis draconis, bole mastich, or the countess's-ointment, with galbanum and bdellium.

Apply a cupping glass with great flame under the navel or paps, or to both kidneys, and lay this plaister to the back. Take opoponax two ounces, storax, liquid half an ounce, frankincense, mastich, pitch, bole, each two drams; with wax make a plaister. Or,

Take labdanum a dram; wood-aloes, cloves, spike, each a dram; ash-coloured ambergrease, four grains, musk, half a scruple, make a round plaister to be laid on each side of the navel. Make a fume of a snails skin salted, or of garlick, and let it be taken by a funnel.

Use astringent fomentation of bramble-leaves, plantain, horsetails, mirtles, each two handfuls, wormwood two pugils, pomegranate-flowers half an ounce, boil them in wine and water; or inject this with a syringe. Take comfrey-roots, snakeweed, pomegranate flowers, each half an ounce, rupture-wort two drams, yarrow, mugwort, each half an ounce, boil them in red wine. Then use sulphur balls.

To strengthen the womb; take hartshorn, bays, each a dram, myrrh, half a dram, make a powder for two doses, give it with sharp wine. Or, take zedoary, parsnip-seeds, crabs-eyes, prepared, each a dram, nutmeg half a dram, give a dram in powder; but use astringents warily, lest you stop the courses, and cause more mischief.

If it fall out from evil humours that flow to the womb, and loosen the ligaments, purge the body, and then use driers, as the decoction of china, sarfa, and guaiacum.

To keep it in its place, make rollers and ligatures as for the rupture, and use pessaries into the bottom of the womb that may force it to remain; of which Francis Rouffet hath written at large, and shews that they neither hinder conception, nor bring any inconvenience; nay, that they help conception, and retain it, and cure this disease perfectly.

And Gasper Bauhinus confirms the same in his appendix to Rouffet.

You may use circles of balls instead of pessaries.

As, take roots of wild vine, make round circles or balls of them, greater or less, as the neck of the womb is. Then take virgin's-wax melted with white rosin or turpentine, dip the balls in till they are fit, put one in the neck of the womb, that will hold in being just fit; let it not be taken out till it fall out, and then put in another, if she be not cured.

If it gangrene and spacelate, cut it quite off; if she fear cutting, take it off by ligature, of which Roussier, who shews the way, and saith that it may be cut off without danger of life.

He tells also of the place where you must cut, and in sect. IV. *de partu casareo*, where the ligature is to be made.

Let the diet be drying and astringent, and gleuing as rice, starch, quinces, pears, green-cheese; avoid summer fruits. Let the wine be astringent and red.

The Cure of the inclining of the Womb.

When it inclines to the sides after universals, apply cupping-glasses to the other side, and let her still lie on the other side; and let the midwife anoint her fingers with oil of sweet almonds, and draw it a little by degrees to the other side.

C H A P. XVII.

Of the Rupture of the Womb.

FEW physicians have seen this; I never read of any but once I saw it; of which in my institutions, lib. 2. part. 1. cap. 1.

C H A P. XVIII.

Of the Wounds, and breaking of the Womb.

IT is seldom wounded, by reason of the divers defences it hath; but sometimes the chirurgeons wound it, in cutting out of the child; of which Hollerius, *inter rara*. No. 8. He speaks of a woman with child in Paris, that her child's hand put forth at the navel, and was so in travail 15 days, and both child and mother were safe.

It is evident if it be made by the chyrurgeon in cutting out of a child; and you may know it by the place if it comes otherwise. There is blood and matter that flow out at the neck of the womb. There is more pain when it is in the neck of the womb, than when it is in the bottom.

These wounds are cured, as appears by the *caesarian* birth or cutting; but they are dangerous, by reason of the strange symptoms, and the consent of the parts.

Use consolidaters or healers; and if there be pain, anodines or pessaries made of wax candles dipt in wound ointments. Or,

Take wax, turpentine, goose-grease, butter, each a dram, honey, deer's-marrow, oil of roses, bulls-grease, each two drams: or, take frankincense, mastic, cerufs, galbanum, each half an ounce, mix them all with white wine, then add pompholix an ounce, and with wax and oil of roses, make an ointment.

Make injections or clysters for the womb, of the decoction of round birthwort, cypress boiled in steeled water and sharp wine, with a little hydromel, agri-mony, mugwort, plantain, roses, schenanth, horehound.

C H A P. XIX.

Of Ulcers and rottenness of the Womb.

THough the neck of the womb be only subject to ulcer as we shewed, yet the substance of the womb hath been ulcerated, and hath been observed to rot when it hath fallen out, and to fall away. As we said of a wovan at Avignon that after lived sometime; and the example of Rouffet shew, that it may be safely cut off.

Also a child dead in the womb, may cause an ulcer, as divers histories witness, in Abucasis, and Alexander Benedictus, Maurtius, Cordeus, and many others.

How the ulcers and rottenness of the womb are cured, is said in sect. l. cap. 1. where we speak of ulcers of the neck of the womb, and cap. X. of fistulas of the womb.

C H A P. XX.

*Of the diseases of the Stones, and vessels of Procreation
in Women.*

IT is apparent by histories written by grave and learned men, that the stones of women, and their seed vessels are many times grievously distempered when the womb joined to them is not. Sometimes water is gathered about the stones, as Gaspar, Baubinus, John, Schenkins, write, and he hath another history, lib. obser. 3. from John Hentz, of a maid that desired a little before she died, that her body might be opened, to testify her innocency. In which, besides other things remarkable, the stones were found swollen as big as a head of a young child, blewish and spongy; much water came out of them, and that made her belly swell, and she taken to be with child. But the truth appeared, and her chastity testified.

P A R T. II.

Of the Symptoms in the Womb, and from the Womb.

C H A P. I.

Of the Knowledge of the temper of the Womb.

THERE are many symptoms from the womb. Of those in the womb; First is weakness, so that it cannot perform its action.

The action of the womb is twofold, private and public. By its private action, it makes its nourishment of blood that comes to it. By its public action it serves for generation. If the private faculty be hurt, and the nourishment not well made, there is superfluous moisture; and then weakness, without other faults of the organ, or unity divided.

The first cause is distemper, when the manifest qualities are changed, or when the natural heat is suffocated or dispersed, or when the occult qualities are

changed. Heat in the womb makes a distemper if it be too much, by which the womb sucks more than it can concoct. This is not properly weakness, but that distemper is weakness, when the action is either not done, or weakly done. But cold rather makes weakness in the womb, by which it cannot make the sufficient quantity of nourishment; hence excrement are heaped up, and it cannot perform its actions. Also a moist distemper makes weakness, by which it neither can keep seed nor child. It is also weak from looseness, little desire of venery, and no pleasure therein, argue weakness of the womb, flux of the seed, often abortion, pain in the loins and pubes, when the terms are coming, farts from the womb, head-ach, and the like.

The signs of a cold and moist distemper with or without matter, are already declared.

It is a great disease, by reason of the divers symptoms in women that have conception hurt. It is worst when it comes from dispersing and extinguishing of the natural heat.

We have shewed how distempers of the womb are cured, but the dispersing of the spirits, and natural heat, is cured by things that hinder the loss of spirits, and strengthen the womb, as spices, cinnamon, cloves, nutmegs, mace, diacalamint, aromaticum rosatum, diaxilaloes, rosata-novella, treacle, mithridate; outwardly, by oil of lillies, nard. lavender, and astringents when the womb is loose.

Things that help the womb in the whole substance are in the chapter of the cold and moist distemper, as aquavitzæ for women. Or thus, take castor, three ounces, saffron, two ounces, extract them singular, add to both, extract of mugwort, two ounces, of angelica, a dram, magistery of the mother of pearl, a dram, oil of cloves, a scruple, of angelica and of amber, and of nutmegs, each half a scruple.

Let her eat meat of much nourishment, and drink good wine.

C H A P. II.

Of the Itch of the Womb.

THIS is more in old than young women, and must be distinguished from the frenzy of the womb. For here is only a desire to scratch the privities, so that they cannot sleep. Nor is it with desire of copulation, as in the fury of the womb.

It is a salt humour that serous and a dust that causeth it, that is sent to the neck of the womb, and the privities. How it comes there, I shewed in ulcers of the privities.

It is known by her relation, and often putting her hand to her privities. It is more troublesome than dangerous, because it hinders sleep.

First purge the whole body, and if there are signs of plettery, and strength permits, bleed in the arm: Then qualify the sharp salt humours with cold and moist meats, and remove them from the privities; sooment with a decoction of lettuce, plantain, willow, dock-roots, and anoint with Galen's cooler, or dip a pessary in this ointment, and put it in. Or, take alum, niter, sulphur, each six drams, staphisacre, an ounce, with rose-vinegar and fresh butter make a linament.

If these will not cure, use stronger, as the ointment of elicampane, with quick silver. Or, take black-soap, staphisacre, each a dram, quick-brimstone, half an ounce, quick-silver, two drams, with rose-vinegar and hen-grease, make an ointment.

Let the meat be of good juice, cooling and moistning. Take heed of spices, sharp and salt meat.

C H A P. III.

Of Pain in the Womb.

THERE is pain in the body of the womb with other diseases sometimes as the cholic pains woven in the bottom of the belly, and in the loins and hips, and is called the Pain of the womb. It is often

in women with child, as the inflammation of the womb. It is burning and beating, it binds the belly, and stops the urine.

Solution of unity is the cause of all pains ; and this is for the stretching of the womb, and its vessels, or corrosion stretching it from wind clotted blood in the cavity of it ; and when nature cannot expel it ; by reason of the straitness of the part, there is pain.

Also pain is from stretching of the vessels before the terms flow, when they are close, and the blood thick, and this pain is increased by external cold, especially after heat. Sometimes there is a gathering of humours about the womb, when the terms flow, and are foul, and get into the membranes and stretch them. The same may be from corrupt seed, that stretcheth the vessels.

Or from sharpness and corrosion in the neck of the womb, when sharp humours flow thro' it, and twitch it.

The pain is manifest, but let us look at the signs of the causes : If it be from clotted blood, there was a flux of the same, and the pain is fixed about the orifice of the womb. If there was external causes, the patient will relate. If it be from seed, there is suffocation of the womb.

The greater the cause is, the more vehement it works the more is the danger.

If there be a pain, and fear of fainting, look to that before the cause, with anodynes narcoticks, if need be.

If it be from wind see inflammation of the womb.

If it be from clotted blood dissolve and evacuate it with hot and attenuating medicines, made into fomentations, baths and ointments. It is good to apply treacle to the region of the womb, or put it in with rue and honey ; or give a clyster to the womb, of rue, sænugreek-seed, and oil of rue and orris, or give treacle and cinnamon water.

If the vessels of the womb are not open enough for the terms, see in the stoppage of terms.

If there be wind make a clyster thus; take mercury, mugwort, calamint, penny-royal, each a handful, camomile and melilot-flowers, each half a handful, fenugreek and linseed, each an ounce; boil them in a pint strained, dissolve hiera benedicta laxativa, each half an ounce, make a clyster, give mugwort, zedoary, water-essence of castor, treacle, or women's aqua-vita, of which before.

Make a clyster for the womb thus; take mugwort, calamints, bettony, each half a handful; gith, cummin, carrots, anniseeds, each a dram, spika, stananth, nutmegs, cinnamon, each a dram, boil them in wine.

Then fill an ox bladder half full of oil of lillies and dill, and apply it to the belly.

Or, Take oil of lillies, orris each an ounce; distilled oil of angelica, a dram, goose and hen's grease, each half an ounce, mucilage of line and fenugreek-seed made with mugwort water, each three drams, seed of cummin, carrots, caroways, each a dram, with wax make a soft ointment. Or, take pellitory, two handfuls, mercury, a handful, beat them, add camomile-flowers, cummin, anniseed, carrot-seeds, each a dram, two yolks of eggs and oil of lillies, make a cataplasm for the belly.

Apply plaisters to the navel and cupping-glasses with great flame to the region of the womb, or dry fomentations of oats, millium, annise, cummin, carrot-seed in a bag. And use pessaries; as take harts-marrow, turpentine, wax, goose-grease, each three drams, saffron, a dram, yolks of eggs seven, with oil of lillies, make a pessary.

If the humours and wind be malignant, mix scorzonera, bezoar-seeds, and roots of angelica, water of zedoary, treacle, mithridate, and the like in suffocation of the womb.

C H A P. IV.

Of the Diseases of the Womb that come from sweet Scents and Stinks.

THERE is a particular symptom in the womb which breeds great admiration, that it delights in sweet

scents, and is offended with stinks. And it is certain; for if musk, civet, or the like be but put to the nose of a woman that is subject to fits of the mother, they grow sick, and if the same be put to the privities, and stinks to the nose, the fit of the mother ceaseth.

It is hard to give the reason of this, many wise men have given their opinion; but they disagree among themselves, and satisfy me not, neither do I promise to satisfy others; but it is probable to me, that the womb is not delighted with scents, as scents; for the privities have no smelling, and the sense of smelling doth not reach so far; but the quality by which it is well or ill, is occult and not to explained, and to be separated from the odours.

If any ask what the quality is, I answer. There are many qualities in nature that are hid from our senses, and yet we cannot deny them, because we see their effects, as the quality in a dog's nose, we cannot apprehend, but the dog perceives it.

But how these qualities come to the womb is by no other way but by the open way by the privities, by which spirits get into the womb and in the suffocation of the womb sweet things profit, because they strengthen it by a peculiar quality to disperse the venomous air, and draw down the spirits and humours. But if they be put to the nose, the womb consents by the sympathy of the organ of smelling, and the brain with it.

This is by the nerves and arteries, for the heart is presently refresh'd with a sweet scent because it presently pierceth into it, being spiritual, and there is a great consent of the womb with the brain and the smelling, as is seen by the trial of barrenness, by a fume from Hippocrates.

But we must observe that sweet scents are acceptable to all wombs, and stinks are not, but the same symptoms are not in all women from them; for they who have a womb of good constitution with no evil humours in it, endure sweet things well and delight in them, but they who are unclean, hate sweet things, and often fall

into fits by them, because while the womb is delighted with that sweet hidden quality with which it hath a peculiar sympathy, the evil humours that lie in the womb (especially if there be any corruption from seed) and the seed also stirred, and when the spirits fly up, they take the bad humours with them, and send bad vapours to the heart, which cause suffocation, and other symptoms. But when the same scents are put in the privities, the womb is refreshed with them, and the spirits are quiet to move to the scents. And so the humours (if there be any) are still, or else move downward. But stinks on the contrary, by reason of their antipathy with the womb, avoided by the spirits, and so the humours move downward, and often there is abortion thereby.

What is spoken of sweet scents, may be understood of all sweet things, and this is our judgment in a matter so difficult.

S E C T II.

Of the Symptoms in the Terms, and other Fluxes of the Womb.

C H A P. I.

Of the Flux of the Terms.

BY Divine Providence the blood which is voided every month, is kept in when there is a child. For if it be its nature, it is not ill, but only superfluous, till they conceive, nor is it more an excrement than seed and milk.

The terms commonly begin at fourteen, and then the hair appears on the privities, the breasts swell and women begin to be lecherous, and the blood can no longer stay in the veins but breaks out at the veins of the womb.

In some they begin at twelve, and they are very lustful commonly, and of shorter lives; they continue till fifty; and some till sixty, and then stop. In some they begin at 17 or 18. And in some they stop before fifty, according to the variety of nature and diet.

Nature doth not send forth every day what is gathered, but stays till the plenty offends, and doth it only once in a month, otherwise it would be filthy and unpleasant, and hinder conception. Nor do they flow at one time in all exactly; but there are twenty two days, or at most thirty between the purgings.

In some they last three days, which was usual in the time of Hippocrates. In some four or five, or more, as the liver is greater, or their diet is higher or lower.

Hippocrates saith, they should bleed but a pint and a half, or two pints; This is not alike in all, but differs in respect of age and diet.

As for the quality, it must not be too thick nor too thin, but of a middle substance, without scent of a red colour, yellower in choleric persons, in melancholic, black, in legmatic, whiter, and it must flow, without any great symptoms.

The passages are the veins of the womb, being double from the double branch on both sides it, the spermatic and hypogastric, that they may evacuate superfluities from all parts.

And from this description of a natural flux, you may gather what is preternatural.

Quest. What her can a woman conceive that never had terms?

They are called by some flowers, because they go before conception, as flowers do before fruit. But many have conceived that never had their flowers, being hotter by nature as the Indians, that never had any flowers; and viragoes that use more exercise. But if these have no more blood than will nourish their body, they are barren.

If any thing abound that is not required for nourishment of the parts, and is so much that nature cannot endure it in the body, the womb draws it to it when it hath conceiv'd to make up the child: Of which hereafter.

Quest. 2. Whether menstruous blood is only superfluous in quantity, or bad in respect of quality?

Writers disagree about this. Some say it is bad in quantity and quality, and venomous by the effects, as making ivory obscure, and infecting looking-glasses, corrupting wine, by a vapour from the body of a woman that hath her flowers.

Others say they offend only in plenty : For if it were venomous, it would not be a whole month in the body, and it could not form the child, nor would nature make milk of it.

Therefore menstruous blood only offends in quantity, and not in any manifest or hidden quality. But it hath strange qualities when it is mixed with bad humours, or is kept too long in the body to be corrupted, and causes great symptoms ; but this is when it is mixed with bad humours, or is out of its vessels, and so corrupt.

Quest. 3. *Of the text of Aristotle, 7 de Hist. Animalium, cap. 2. And how it is to be understood ?*

Aristotle writes thus : Constantly every month some have their terms ; but most in the third, as if he should say few women have their courses every month, but many have them every third month. This is against Galen, and against experience. For it is certain that among six hundred women, scarce one hath them every third month. Therefore this is either an error in the Greek text, or in the translation, or great men do often lie, which is probable ; and so did Aristotle in his physic : Therefore it is in vain to defend their error.

C H A P. II.

Of the Terms flowing too soon.

Ordinarily they begin at fourteen ; but many have had them sooner. A child of eleven days old had a bloody humour flowing from the privities. Another of five years old had every month a moderate flux. Fernel reports, that a girl of eight years old had the terms ; but are rare, and for the most part very lecherous and short-liv'd.

SOME women have them not till eighteen or twenty, some before, and then they stop for a time, without ever giving such, or being with child. Some have been without them three, five, or seven months, and then they come again. This is an evil constitution, or suppression of that which ought to flow, from the fault of the blood, and stoppage of the passages.

When terms are wanting, either blood is wanting or stopp'd. It is wanting, either because it is not made or dispers'd, or turn'd to other uses, for nature being more solicitous to preserve the individual persons, than to propagate the species, spends it in preserving of the persons.

Blood is not made from divers causes: As age, cold constitution of liver, heart, or a disease which distempers the bowels. Or often bleeding from great vessels, or from having many issues, which take from the blood.

It is spent otherwise, as before ripe age, and when women are with child, or give suck, or in hot natures and fat women, in whom it is turn'd to fat, it is in vain to provoke the terms in these.

They are either external evident causes of stopping of the terms, as too great labour, troubles, sadness, fear; but these last do not only waste the blood but cool and corrupt it, and cause obstructions, as Hippocrates speaks of Phæthusa the wife of Pytheus.

The proper causes are, the straitness of the passage, or evil conformation of the parts thro' which it should flow. Or the closing of the womb, of which we speak; but I shall speak here of the vessels.

The usual cause of obstructions, is thick, slimy humours, from the blood too thick, or mix'd with melancholy, which comes with it to the veins of the womb, and stops them.

This thick blood comes from a cold distemper of the stomach, liver and spleen, from thick and gross food,

and drinking cold water when the terms flow. So thought Galen, in his time, of the Roman women that drank snow-water, and had few or no courses.

Straitness is when the body of the womb is made thicker, either by nature or other causes; as a cold and dry, or hot and dry distemper.

Thirdly, Straitness is from compression of the vessels by a scirrhus or hardness of the parts adjacent, as the strait gut, or by the stone in the bladder and the womb displaced.

Fourthly, The flesh may grow together by a membrane that grows to the vessels, or a scar after a wound. Or after a mischance, when the vein annex'd to the secundine grows so together, that they cannot be open'd: Of which in the first question.

They are not the same in women and virgins; for blood stop'd in virgins goes too and fro, changeth the colour, and brings fevers, especially the white fever, or green sickness.

But in women it goes more to the womb, and brings symptoms, loathing, vomiting, and pica.

Galen hath other signs, as heaviness, a lazy pain in the loins, neck, and behind in the head, that reacheth to the roots of the eyes, from the spreading of the blood stop'd through the whole body. This laziness is chiefly in the thighs and legs, by reason of the veins there consenting with the womb, and are of a green complexion, and hairy, with a beard and shrill voice.

You may know women with child, from such as want their terms, only by proper signs. First, the women with child keep their colour, but the other are pale and ill coloured; they are merry, the other sad. Secondly, Their symptoms daily grow milder, but in the other they daily grow worse. Thirdly, You may feel the child move. Fourthly, It is perceived in a month.

You shall know from what causes the terms are stop'd, thus: If the liver be cold, there is no blood made that is superfluous, and there are signs of a cold liver,

and you may know that blood is not sent to the womb, when there is no heaviness, pain, or tumour about the womb, the liver or spleen are stop't.

If it be from flegm, or melancholy, which is often, there are signs of their abounding, as laziness, paleness, seldom pulse; crude urine.

Hippocrates saith, *That if the terms stop, there are diseases in the womb, tumours, imposthumes, ulcers, and barrenness, and diseases in the whole body, green sickness, beacophlesbmac, dropsy, vomiting of blood, heart-ach, cough.* And the longer they have been stop't, the harder they are to be opened. *If the blood go out at the nose it is good.*

If it hath great symptoms, there is fear of death, you must give medicines to move the terms to extenuate lean persons, nor to such as want blood, and have a weak liver; but they must be fed high.

First, See if blood abound, and then (after a lenitive) open a vein, and let that blood which is in the veins be drawn to the womb. Galen took three pints of blood at three times from a lean woman, and cured her of an old stopping of the terms.

You must open the ankle veins, the first day the right, the next the left, four or five days before the time: Or you may cup and scarify the legs.

And bind the parts below, and rub them after general evacuation: Opening of the hæmorrhoids doth hurt, and so doth issues, because they draw from the womb.

Hierapiera, half an ounce, or pill de tribus, or hiera simple, are good first.

Then prepare. As, Take water of mugwort, calamints, maiden-hair, each three ounces, syrup of the five roots, and of mugwort, each two ounces, make it for two doses. Or take opening roots, half an ounce, madder, burnet, each three ounces, mugwort, bettony, germander, calamints, each a handful, red-pease, half a handful, flowers of bugloss, dill, each a pugil, boil and sweeten it with sugar.

For flegmatic bodies, take the decoction of guajacum, saffraſas, dittany, for fifteen days without sweating.

Then evacuate with agaric, mechoacan, turbith, ſcammony, coloquintida, black hellebore. As,

Take agaric two drams, infuſe it in mugwort water, two ounces, oxymel, an ounce, ſtrain, and the extract of mechoacan, a ſcruple. Or, take opening roots, half an ounce, mugwort, bettony, each two pugils, fenna, half an ounce, agaric two drams, fennel and anniſeed, each a ſcruple, galengal, half a dram, roſemary-flowers, a pugil, infuſe them to three ounces and half, add ſyrup of fenna, an ounce and half, cinnamon-water, half a dram.

Or if they drink wine, Take turbeth, mechoacan, agaric, each two drams, fenna, an ounce and half, maiden-hair, balin, roſemary, each two pugils, cinnamon, galengal, each a dram, hang them in wine, give fix ounces with half an ounce of manna.

Or, take diaturbith with rubarb, half an ounce, mechoacan, two drams, agaric, a dram, diarrhodon, cinnamon, each half a dram: Steel prepar'd, a dram, with raiſins, make an electuary: Give as much as a walnut.

Or give pills of agaric-ſcætida, and ſo continue purging and preparing if the matter be ſtubborn. Or, take agaric, two drams, madder a dram, with ſyrup of mugwort, make pills. Or, take aloes, three drams, de tribus, one dram, with juice of ſavin, making pills.

If the ſtomach is ſoul, give a vomit leſt it get into the veins.

Then give provokers of the terms, which are hot and thin, about the time they uſed to flow: They are three degrees in ſtrength, and many ſorts of medicines are made of them.

A powder. Take cinnamon, a dram, amber a ſcruple, ſaffron, half a ſcruple. Or, take troches of myrrh, of wall-flowers, each a ſcruple, ſaffron, five grains. Or, take caſtor, penny-royal, each a ſcruple, with wine or proper waters.

Phyſical wine. Take madder-roots, an ounce, orris,

half an ounce, balm, penny royal, mugwort, rosemary, each a handful, wall-flowers, half a pugil, cinnamon, one ounce, galengal, half an ounce, with wine give four ounces.

Or, take the decoction of red-pease. Or, take fennel-seeds, fennel-roots, each half an ounce, mugwort, bettony, penny-royal, balm, each a handful, red-pease, half a handful, juniper-berries, half an ounce, wall flowers, a pugil, boil and sweeten it. Or, take ten ounces of it with three ounces of mugwort, for three doses.

Quercetan commends this: Take gromwell-seeds, anise, millete of the oak, each three drams, dittany, a dram, saffron, a scruple, bruise and keep them 24 hours in wine, then boil them, give four ounces for three days together.

Or make the women's aqua-vitæ. Or, take balm, bettony, penny-royal, mugwort, nep, motherwort, dittany, each four handfuls; wine, thirty pints, distil them, add three handfuls of each herb, and distil them again, and add fennel seed, calamus, cinnamon cassia-lignea, cardamons, each half an ounce, distil them again.

Or give syrup of calamints, mugwort, or, take water of penny-royal, savin, calamints, each four ounces, syrup of mugwort, four ounces, cinnamon-water, an ounce, give it at four times.

Rules. Take extract of savin, a scruple, of angelica, half a scruple, of elicampane, six grains, oil of cinnamon, five drops of cloves, two drops with sugar dissolved in balm-water. Or, make an electuary of steel, six ounces cassia-lignea, cinnamon, each two drams: Cloves, a dram, raisins, two ounces, with sugar dissolved in mugwort-water.

Or, take troches of myrrh, a dram, extract of gentian and savin, each a scruple, castor, half a scruple make pills, give two scruples, or give every third day pills of hiera.

Use outward medicines but provoke not sweat by them.

Take althæa and lilly-roots, each two ounces, birthwort, an ounce, mallows, mercury, mugwort, favin, motherwort, calamint, penny-royal, majorum-bays, each two handfuls, flowers of camomile, lavender, cheir, each a handful, sænugreek-seed, an ounce juniper, and bayberries, each half a handful, boil them in water, foment with spunges.

And then anoint with this, take oil of lillies, an ounce of lavender-seeds stilled, half a dram, calamints and gith-powder, each a dram, storax, calamints a scruple.

To virgins that must take no pessaries, give fumes with the head defended; they will open the mouths of the vessels, and cut thick humours.

As, take myrrh, bdellium, storax, each a dram, benzoin two scruples, galliamoschara, ivet, each half a scruple, with liquid-storax make troches.

Then use clysters and injections into the womb with purgers, As take calamints, penny-royal, each a handful, gith-seed, turbith, each a dram, coloquintida, half a dram, boil it in wine, inject it into the womb.

If it be hot after it, inject the decoction of mallows, with milk or barley-water, and because the neck of the womb lies upon the strait gut, give clysters. Take lilly-roots, an ounce, orris, valerian, each half an ounce, mercury, two handful, mugwort, favine, each half a handful, camomile, lavender-flowers, each a pugil, carraway, gith-seed, each a dram, boil, add hiera and benedicta laxativa, each half an ounce, oil of cheir, two drams, electuary of bayberries, half an ounce.

If she be no virgin, put mercury bruised in a bag for a pessary, with centuary-flowers, or garlick beaten with oil of spike.

Begin still with the mildest, as mugwort, mercury penny-royal, majoram, rue, and then add mucilages and juices to loosen the womb, let not pessaries lie long, lest they cause a fever.

If it be from the tumour, provoke not the terms but look to the tumour.

Let diet be hot and attenuated of good juice, with parsley, savory, rosemary, cloves, cinnamon, little sleep, and much exercise.

Quest. 1. Whether there are other causes of the stoppage of the terms?

Some say the blood going to other parts, is a cause, but it is rather contrary, and the suppression of terms is cause of that. For the veins of the womb is large enough to evacuate blood.

Others say, the strength of the womb is a cause, which thickens the vessels that they receive blood. But the womb is made to receive it when it abounds.

Others accuse the strength, which is to be deny'd, but when it is so strong, that it is too hot or too dry, and will not receive the blood, that is a sign of weakness; but there must be strength in the whole body, to cast out superfluous blood, or there will be other mischiefs.

Quest. 2. What veins must be open when terms are stop't?

Authors disagree in this, Aëtius and Galen, who always speak of the ankle-vein: and most are of his mind, being it is rational, for a vein opened in the arm doth rather revel from the womb that draw the blood to it, but in the ankle, brings it to its place, and opens obstructions, and doth both lessen and bring blood to the womb, and move that which is in the womb fixed.

Open the ankle therefore twice or thrice, rather than the armoice. Therefore Galen commends Hippocrates, that he opened a vein in the ankle in the servant of Shimarg, tho' she had a plethory.

But in other diseases of the womb, as inflammation, dropping, or too many terms, it is good to open a vein in the arm. The saphena is opened by putting the foot in warm water, before and after.

Quest. 3. At what time must a vein be opened against the stoppage of the terms?

Galen saith, it must be when nature may be helped,

and the blood moved; that is, three or four days before the usual time of their coming, as if she had been always in the full of the moon, and they have been stopt some months. Bleed three or four days before the full, to put nature in mind of her duty, and to make the blood run again.

C H A P. IV.

Of Fewness of the Terms.

IT is when they flow less than they use or ought to flow. It is either from the blood, or in the expulsive faculty, in the passages. As if the blood be little the terms are few and slow. If the retentive faculty is weak, and the repulsive strong, they come at due time, but in small quantity. If the terms are slow, the fault is in the quality of the blood, being too thick: Also straitness of the passages may be a cause, for if they be not wide enough, the blood cannot flow freely.

The patient will tell the disease, but the cause of it is to be found in the chapter foregoing.

Few terms from little blood is not dangerous: If they be stopt from thick blood, there follow diseases, as erysipelas, scirrhus or cancer.

See the chapter aforesaid for the cure, and if it be from thickness of blood, it is often cured by a general purge of the whole body.

C H A P. V

Of dropping of the Terms.

THIS is a flux, and lasts long, and there is pain. The blood flows not conveniently at the due time and manner, and the privities are always wet, as when the urine drops.

Are from the blood and the passages of it, the retentive faculty; as when the blood is too thick and sharp, which stir up nature to let it out; and because it stretcheth the membranes, there is pain. Also the weakness of the retentive faculty is a cause.

The women declare it; but if it be from thick

blood; and sharp and strait passages, there is a stretching pain about the womb. If it be from crudity of blood and weakness of the retentive faculty, the blood flows without pain, and is not much felt.

It is troublesome to women; and if it last long, causeth ulcers and inflammations.

It is all in mending of the thick and sharp blood, and in the opening of the passages, which are the two chief causes of it, of which we speak at large.

If bleeding be superfluous, lose it not, nor open upon the ankle vein, lest you draw it more to the womb, but take away cacochymy.

If it be from weakness of the retentive faculty, strengthen the womb with driers and astringents.

C H A P. VI.

Of the Overflowings of the Terms.

IT is when it is too much or too long, and hurts any woman, and brings diseases; but a certain proportion of bleeding is not to be defined; but too much is lost, when the actions are hurt.

The immediate cause is the opening of the vessels, and the immediate cause is the blood in quantity and quality offending, or by its force or disorderly motion.

Vessels are opened by anastomosis, diapedesis, diæresis or ruption, or by diaurosis, or corrosion. Anastomosis is from a moist distemper of the vessels, which looseth the orifices: Or from extetnal causes, as baths hot and moist, or use of aloes.

The flux is seldom too great from a diapedesis, for it is but a swathing through. Ruption is from plethory when the terms hath been long stopped, and then break out, and when the blood is hot by air, baths, &c. the outward causes are falls, strokes, hard travail, great burthens lifted.

Erosion is from sharp blood or humour, or from medicines that corrode; as pessaries long kept. For this great flux is chiefly from the veins in the bottom of the womb.

The flux of blood is too great, when the strength abateth, and cachexy follows with paleness, swollen feet, and the blood that comes from the bottom of the womb, is blacker and clotted; that from the neck redder and thinner.

The signs of the causes. If it be from much blood, there are signs of plethory, and is easily clotted together. If the blood be sharp and choleric, it is putrified in the womb, you shall know waterish blood by its colour, and the signs of that humour abounding, and if you dip a clout in it, and dry it in the shade, you may see it. If the womb be too moist, such causes went before. If it be from breaking of veins, they will tell you of violence; if it be from corrosion, it is little and slow, sometimes pure, sometimes serious.

It weakeneth the whole body, the liver and the bowels. There's swooning, the whites, and paleness, and dropfy sometimes. That which hath been long, is hard to be cured, and causeth deaths, and in an old woman it is deadly.

If there be fulness, abate the blood and keep it from flowing to the womb, revel it, repel, cool and astringe it that it may not flow so fast, and then amend the blood.

If it is from plenty of blood, open the liver-veins in the right arm, bleed little and often, because it makes better revulsion, and weakens not, open the salvatella, if there be weakness, and cup the back and breast against the liver, beneath the paps, where are veins from the womb. Cup not beneath, but in the shoulders, or back and arm with scarrification, but scarify not under the breasts.

Bind and rub the arms and shoulders, and temper and thicken the sharp thin humour, with decoctions and water of plantain, purslane, sorrel, knot-grass, shepherd's-purse, pomegranate, syrup of dried roses, sorrel, purslane, coral, conserve of roses, bole, sealed earth.

If it be urgent, use narcotics, syrup of popies, treacle, philonium, laudanum.

If it still continue it is fed with choler, therefore purge it with syrup of roses, manna, rubarb, and senna.

If it be fed with serous blood, help the reins that do not their duty, and the liver, and sweat with china.

You must not provoke urine, but use astringents. As, take the juice of ass-dung, syrup of myrtles, each half an ounce, plantain-water, an ounce. Give it her, and let her not know what it is.

Decoction. Take comfry-roots, tormentil, each two drams, purslane, plantain, each a handful, boil them, add to six ounces syrup of currans, quinces, myrtles, each six drams, give it at twice. Or, take syrup of purslane, juice of nettles, each two ounces, purslane-water, four ounces, troches of amber, sealed earth, each a dram, blood-stone, half a dram, give two spoonfuls every day.

A water. Take eight pints of water, with starch, barley-meal and rice, dried roses, a handful, juice of yarrow, plantain, each half a pint, comfry-roots, in all three ounces, horsetail, bloodwort, each half a handful, pears and quinces, pomegranate-flowers, and sanders, each half an ounce, mastich, an ounce: Distil them, and give two ounces, with half an ounce of syrup of roses or purslane.

Electuaries. Conserve of roses, two ounces, quinces an ounce and half, troches of burnt ivory and sealed earth, each a dram, crocus, martis, bole, red-coral prepared, mastich, each half a dram, with syrup of myrtles, make an electuary.

Powders. Take mastich, red-coral prepared, each a dram, pearl, smaragds prepared, each a scruple, blood-stone, half a scruple, bole, half a dram, make a powder.

Michael Paschal cured many with this powder. Take two egg shells, burnt frankincense, mastich, each half an ounce, pearl, red-coral and amber, each two drams, bloodstone, smaragds prepared, each half a scruple, of barley-flower, two pugils, whites of four eggs, with steel water, make cakes. Give from half a

dram to a dram in powder, with trotter-broth in the morning.

Or give every day a dram of the powder of mulberry tree-root. Or, take a plump turtle, drawn and pluckt, wash it in rose-water and red-wine, put an ounce of mastich in the belly of it, stick it on, and roast it, and baste it with vinegar of roses. Then put it in a glass close luted, to be dried in an oven; then beat all of it to powder. Give a spoonful with plantain-water, or an astringent decoction. Anoint the bottom of the belly, reins and groins, with the dropping of it.

Or make rolls thus, take bole, half a dram, magistery of coral, a dram, pearl prepared, a scruple, sorrel and plantain-seed, each half a dram, aromaticum rosatum, tragacanth, each half a dram, with sugar dissolved in plantain-water, make rolls.

In the use of cold astringents, take heed you stop not the veins, and the heat be cooled. If these held not, use narcotics, as troches of sealed earths, and amber with opium. These astringe also.

Use no pessaries, except the veins in the neck of the womb be open. As, take snakeweed, tormentil, each half an ounce, pomegranate-flowers, plantain seed, each two drams, comfry-roots, half an ounce, frankincense, mastich, each a dram, acacia, sanguis draconis, each two scruples, blood-stone, starch, each a dram and a half, with the white of an egg and gumtragacanth dissolved in rose-water, make pessaries with red silk.

Worm clyster. Take juice of yarrow, Solomon-seal, each two ounces, mucilage of gum-arabic made in plantain water, ten ounces, make a clyster.

A fume. Take frankincense and mastich, of each two ounces, juice of plantain; Solomon-seal, and horse-tails, of each an ounce, boil the juice away, add bolt, plantain-seeds, myrtle-berries, and cerufs, of each half an ounce, with wax make an ointment. Or use the countess's ointment to the loins add pecten.

Cataplasms. Take quinces, pearls boiled in red-wine, and bole, mastich, sanguis, draconis, acacia,

make a cataplasm or a cerot. Or, take sorrel and plantain-seed, purslane-seed, bole, sanguis, draconis, each two drams, frankincense, mastich, myrrh, each three drams, turpentine, an ounce, with juice of plantain, yarrow and wax, make a cerot after the juices are boiled away.

Fomentations are better than baths : For they make the humours flow more. Let them be astringent and cool. Or wash the legs and hips in cold water. Lay epithems to the liver, ointments, cerots, or plaisters.

If choler offend give rhubarb and conserve of roses to evacuate the cacochymy.

If blood flow from a vein broken, use coral, bole, mirtles, centrey, acacia, hypocistis. Or apply a poultis of whites of eggs, and astringent powders.

If it comes from a vessel corroded, use stoppers and glutinaters that are slimy, as dropwort-roots, a dram, with a rear egg.

Let the diet be as the physic is. In a flux from plethory, eat little, and that of little nourishment, and in other cases, give things to close the vessels, sleep long, and use little venery, little or no exercise, anger, hurts, and other passions.

Quest. Whether fistions or ligatures in the leg may be made for revulsion?

Hippocrates and Galen are misconstrued in his eighth book of *Blood letting*, and they are not to be used in the flux of the terms.

C H A P. VII.

Of the Terms flowing with Pain and Symptoms.

THE symptoms are pain in the loins or thighs, head-ach, biting at the mouth of the stomach, pain in the belly and loins, fainting.

They are as in suppression of terms, but less vehement, and are in them that have not conceived. There is obstructions, thick and gross blood that strengtheneth the vessels, and the blood flows not orderly.

A little before the terms there is head-ach, aching

at the stomach, pain in the loins and bottom of the stomach, with heating at the heart and fainting. When the pain is from thick blood, it comes forth in clots and the pain is worse than before. If it be from wind, it is sudden, and stay not in a place, and there is rumbling in the belly.

Take heed it turn not to the stoppage of terms, if it be neglected. It is greater in barren women and virgins, than in those who have had children.

Take away the cause; if they be thick humours evacuate them after they are prepared: If sharp, temper them. They attenuate blood, water of grasse-roots, maiden-hair, decoction of the opening roots, syrup of maiden-hair, of the five roots, treacle and the like, in the stoppage of the terms.

Against pain, use the fomentations and ointment in the chapter of pain in the womb.

C H A P. VIII.

Of evil discoloured Terms.

THIS is called the terms depraved by bad humours, and so they are voided.

Blood is foul, either from diet to revil, humours, or stoppage of it. The humours are flegm, choler, or melancholy, mixed with it, and then the terms are either pale, blue, green, or black and stinking, or white and flegmatic. They are so from a fault in the stomach. The pale and yellow are from too great heat in the liver. The black are from the spleen disordered.

That blood which is natural, is different from the colour and substance: It is like that of a new-flain sheep, not thicker, nor thinner, and the bad terms come not sooner or later, of which Hippocrates. You may know by the colour what humour predominates, and by the substance. The flegmatic and melancholy are long in coming, and the cholerick waterish terms come quicker.

The more they differ from the natural state, the worse they are; black and stinking are worst. The

matter are worst of all ; if these flow seven, eight, or nine days, she is cured ; if they ulcerate the womb, she is barren.

Hippocrates saith, they must be purged and prepared with proper things, as we shewed in the distempers of the womb. But take heed that you move not the terms when you attenuate ; for that will melt the serious humours and fix them more in the vessels ; use neither vinegar nor sharp things.

After purging, consume the reliques by sweat ; if choler be in fault, that must not be sweated out, discuss it with warm baths, and do so in melancholy. Use pessaries, fomentations, and fumes to the womb.

Give treacle, mithridate, or the decoction of angelica-roots, if cold humours are the cause.

C H A P. IX.

Of Terms coming before their Time.

THESE shew an ill constitution, and it is a depraved excretion of the terms that come for the time often ; for sometimes they flow sooner or twice in a month.

The immediate cause is hurt of the retentive and expulsive faculty so that the blood flows not, or sooner or later: The cause why they come sooner, is in the blood that stirs up the expulsive faculty in the whole body, or in the womb ; sometimes it causes heat, the blood is too sharp and hot, and if the retentive faculty in the womb be weak, and the expulsive strong and of quick sense, it is sooner.

A fall, stroke, or passion, are the evident causes. They will relate it ; and the sign of the causes are these, If it be from much blood, there are the signs of plethora, heat, thinness, and sharp humours are known by the distemper of the whole. The weakness of the retentive faculty, and looseness of the vessels, is known from a loose and moist habit of body.

It is not dangerous but troublesome, and hinders conception.

If they come too soon from hurt in the faculty provoked by too much plethory, let blood, use a spare diet, and much exercise. If it be from sharp blood, temper it by good diet, and medicines as in the cholerick distemper of the womb.

Use baths or iron-water, that correct the distemper of the bowels, then evacuate.

If it come from the retentive faculty and looseness of the vessels, correct the cold and moist distemper with gentle astringents.

If it be from a stroke or fall, cure it as the vessels opened are cured, of which before.

C H A P. X.

Of the Terms that come after the usual Time.

WHEN they stay longer than ordinary, and return without order at no set time; the causes are little and thick blood, straitness of the passages, weakness of the expulsive faculty, and dulness. Either of these causes may stop the terms; but if all meet the disease is worse.

For if blood be not bred in such a quantity, that may prick nature forward to expel it, the purging of it is deferred, till there be enough to stir up nature to expel it. If thick humours are in the blood, the passage stoppt, and the faculty weak, the terms must needs be disordered, and the purging of them deferred longer.

If it be from want of blood, she hath either lived poor in diet, or exercised too much, and she finds no inconvenience by the want of her terms. If it be from gross slimy blood, there are signs of cacochymy. The weakness of the faculty is known by the cold distemper of the womb.

It is not so dangerous as stoppage of the terms, but it is bad enough in a plethoric or cacochymical body.

If little blood be, use a fuller diet, and exercise not. If blood be gross and foul, make it thin, and cut it, and after preparatives, let the humours mixed therewith be evacuated. It is good to purge presently af-

ter her terms, and to use cataplasms, and to purge often.

Also four or five days before the terms, scarify the ankles, and hold the feet in warm water, rub the legs, apply cupping-glasses without scarification to the inside of the thighs, and use fumes and pessaries.

Anoint the bottom of the belly with things to provoke the terms. If there be a numbness, use things against the palsy.

C H A P. XI.

Of the Terms voided another Way.

Sometimes they come out of the nose, or are vomited up, or flow out of the hæmorrhoid veins. Hence Hippocrates saith that a woman that vomits blood, is cured by having her terms, or by a bloody flux. Sometimes they are pissed forth. Dadoneus says, that they come out at the eyes like tears: Amatus Lusitanu saith, they will come forth at the teats of breasts and at the navel, at the little finger, or ring finger, every month, as Mercatus observed thrice.

Are stoppage of the terms from straitness of the vessels in the womb, or evil confirmation of the womb.

It is more troublesome than dangerous, and hinders conception. It is best when they come out at the nose: For it is a part that nature useth to disburden herself by.

First, Bring the blood to the womb again, abate it: open the ankle-vein three days before she begins to bleed or cup the things, or rub them, or use baths, some tations, ointments, womb-clysters, pessaries, and the like mentioned in suppression of the terms.

C H A P. XII.

Of the Whites.

IT is a foul excretion from the womb, white and sometimes blew, or green, or reddish, nor at a set time, nor every month, but disorderly, longer or shorter, before or after the terms, and when they are stopt. Virgins seldom have this disease, and women with child have it sometimes.

It differs from the running of the reins; for it is in less quantity, whiter and thicker, and at a greater distance. It differs from night pollution, which is only in sleep with the imagination of venery.

The immediate cause is an excrementitious humour, flegm, choler, or melancholy. Sometimes it is like waterish blood. It is gathered in the whole body, or in the stomach, liver, or spleen. For they who have crudities in the stomach, are subject to this disease. Sometimes the womb alone is distempered after often mischances, or when the womb is very cold and moist.

This matter flows through the veins of the womb, or of the neck of it, which use to carry blood, and nature abuseth them to carry excrements, especially if they are bred in the womb.

The remote causes, are whatsoever doth breed bad humours; some have it after long purges, or long bathing.

Sometimes they are pale, sometimes blue, red, waterish, and green; sometimes slimy, or cold, or sharp, or stinking. In young people it is reddish.

The face is discoloured, the urine thick, there is loathing and heart ach. If the humour be sharp and corrupt, there is a fever. If it be flegmatic, and much, the ligaments of the womb are loose and it falls out; thus Hippocrates, and there are, saith he, swelled eyes, evil colour, and short breathing.

If it be not bred in the womb the humour is from a cachymy; if it be from a fault in another part, the signs of that will appear, if it comes only from the womb, there will be but little, if from the whole body there will be but more.

It is often, long with little inconvenience, but it must be looked to, lest it be worse; for it often breaks, ulcers, cachexy, falling out of the womb, consumption, fainting, convulsions, when the matter is sent to the brain or nerves. And the worse the humour is, the greater is the disease.

It must not be suddenly stopt, lest it go to the noble parts.

First, See whether it be from the whole body or any part, or from the womb itself. If from the whole body, which is often, make general evacuation, and turn the humours from the womb, and keep a good diet, lest they come again.

I allow not bleeding in the arm, if the terms be stop't, for they cause a cacochymy, which admits no bleeding. Moreover, the mass of blood may be made foul by them; therefore find out whether it comes from cacochymy or plethory. And when it is most like to come from cacochymy, bleed not.

Therefore if flegm abound, which is most usual after general purging, consume the reliquies guaiacum with and sarfa, and a drying diet, and by provoking urine, of which hereafter.

If sharp and choleric humours abound, temper them with gentle astringents, as succory, endive, sorrel, to prepare, purge with rubarb, triphera, persica, aggregative pills, and pills of rubarb. If it be melancholy, do as in melancholy.

If it be water, cure it as Galen did the wife of Bachus, c. 8. lib. de prognost. ad posth.

If it be in the stomach, liver, or the like, prevent it from increase, and because it is moist about the stomach, give a vomit, but not too strong; then strengthen the stomach with hot and dry medicines. If cholera abound, the distemper is hot, and then cool it.

If it come from the womb, do as I shewed from what cause soever it is. Baths are good to evacuate, and divert and strengthen, and take away a moist distemper, provided they are proper for the constitution.

Use driers and astringents; as, take conserve of red roses, four ounces, succory, two ounces, red-coral, snake-weed, tormentil-roots, ivory, each two drams, with syrup of myrtles, make an electuary.

Or, take red-coral, bole, sealed earth, each an ounce, peral prepared, a scruple, with sugar of roses, as much as all, make a powder. Or, take diarrhodon, a dram, sanders, a scruple, coriander, two drams, mastich, coral, each a dram, with troches.

But use not these astringents till the body be purged, lest the waterish humours be stoppt, and the belly swell, but you may use hot driers safely, as treacle, mithridate, with conserve of roses and wormwood.

As, take conserve of rosemary-flowers, an ounce, diacorus, two drams, diarrhodon, aromaticum rosatum, each a dram, red-coral prepared, a dram and half, treacle, two drams, with syrnp of citron-peels, make an electuary.

And lest the womb be hurt with evil humours, inject the decoction of barley, honey of roses, and whey, with syrup of dried roses. Or of wormwood, mints, motherwort, red-roses, allum. And then use fume of frankincense, labdanum, mastich, sanders, nutmeg, red-roses.

Avoid crude and moist things, and fish, milk, and all sweat meats and salt. Forbear suppers, drink red-wine; sleep and wake moderately, lie not upon the back, lest the loins be heated, and the humours sent to the womb.

Quest. Whether are diuretics good in the whites?

Diuritics that provoke urine, do also provoke terms; therefore the reliques of the humours, would be carried by them to the womb, but these move the terms secondarily; but if the body be well purged first, they will not make the flux greater, but bring it out by urine.

C H A P. XIII.

Of a Gonorrhæa.

THE running of the reins, may be in all women that are fit for a man, for it is the flux of natural seed. It is in men and women from the *French pox*; but when stinking humours do flow, it is not properly called gonorrhæa.

The chief cause is, the weakness of the retentive faculty, and the looseness and largeness of the seed vessels: The causes of those are shewed in the gonorrhæa of men.

The woman will declare it, and the greatness and

the colour: For if it be white and little, and thick, and at a distance, it is a true gonorrhæa.

If it continue, it brings a consumption, and barrenness.

The cure of a gonorrhæa, and night polution, is *pract.* 3. but I shall add this, if it come from plenty of seed, the buds of the salix or willow is good with wine. If it be from weakness of the retentive faculty, give castor half a scruple, and use astringents to the belly, reins, and stones; or a bath of willow leaves, myrtles, quincey, each two handfuls, rosemary, red-roses, each a handful, cypress-nuts, three ounces; let her sit in up to her navel. And apply bags of the same to the loins, kidney, privities, and anoint after, with oil of mastich and myrtles.

C H A P. XIV.

Of strange Things voided by the Womb.

THERE is matter often voided by the womb, of which before.

And sometimes stones and gravel breed in the womb, as *Ætius* and *Peter Salius*. *Diversius* speaks of a nun, that after a pain that no medicine could cure, voided a rough stone as big as a duck's egg, and then she was at ease; but a foul flux of the womb followed, of which she died.

Worms.—*Gracius Lapius* writes that he saw a woman that voided many ascarides of the womb.

P A R T. III.

Of the Symptoms that befall all Virgins and Women in their Womb, after they are ripe of Age.

C H A P. I.

Of Virginity.

IT is the integrity of women's privities not violated by man: But what are the signs of virginity, is a question. I think thus:

Quest. 1. *Whether doth the Hymen, which is the sign of virginity, appear in all women?*

Some say there is no such a thing, and if a membrane be there, it is preternatural, and a disease in the organ called the closing of the womb.

Some famous physicians and anatomists say, there is a hymen, which is the sign of virginity: It is, they say, a membrane wrinkled with caruncles, like myrtle-berries, like the bud of roses, half blown. Hence came the word *Deflower*.

I think with the ancients, that there is something in these parts that distinguish virgins, from women, which is violated in the first copulation. Many say they have it, and we may believe them: For it is certain, that there is an alteration at first in virgins, which causeth pain and bleeding, which is a sign of virginity.

But what this is, it is not yet known manifestly: Some say it is nervous membrane, with small veins, which bleed at the *first bout*; some say, there are four caruncles tied together with small membranes: Some have observed a fleshy circle about the *Nymphae*, with obscure little veins, which makes the membrane not to be nervous but fleshy.

To be short: I suppose it to be certain, that the part which receives the yard, is not in them that have used a man, as in virgins, nor is it alike in all, and this that caused the diversity of opinions in anatomists. Moreover this is not found in all virgins, because some are very lustful, and when it itcheth, they put in their finger, or some other thing, and break the membrane: Sometimes the midwives break it.

Quest. 2. *Whether do all virgins at the first bout of copulation bleed?*

The Africans had a custom to shut the bridegroom and bride up in a chamber after they were married, till they prepared the wedding dinner, and an old woman stood at the door, to receive a bloody sheet from the bridegroom, that she might shew it in triumph to

all the guests, and that they might feast with joy. And if there was no blood to be seen, the bride was to be sent home to her friends with disgrace, and the guests went sadly home without their dinner.

Some say from experience, that some honest virgins have lost their maiden-head without bleeding, and that it is a certain sign of virginity when they bleed, and when they do not, they are not to be censured as unchaste. I hold that young virgins will bleed, but when they are in years, by reason of the long continuance of the terms, the parts are harder and longer, and if the man's yard be small, there is no necessity of bleeding. Or if the girl was wanton afore, and by long handling hath dilated the part, or broke it, there is no blood after copulation. Therefore, Deut. xx. the law of Moses is taken for that which happeneth often, and for the most part. And there can be no more gather'd from hence, but bleeding is an undoubted sign of virginity. The same may be said of the African custom.

Quest. 3. Whether is the straitness of the privities a sign of virginity?

The privities are straiter in some according to age, habit of body, and other circumstances, and virgins are straiter than women that have been at it: But I deny that straitness is a certain argument of virginity; for after many astringent medicines, that whores may be taken for virgins, as we shewed concerning a wench that was married, and to appear a virgin, she used a bath of comfry-roots.

Quest. 4. Whether is milk in the breasts a sign of virginity lost?

Some say that there can be no milk in the breasts till a woman hath conceived: And virgins have neither the cause nor the end why milk is made: And the terms stopt, do rather corrupt than turn to milk. And tho' there be always in the breast a faculty to make milk, yet doth it shew its power, but upon an object, and for some end.

Some say that virgins may have milk, and urge this

saying of Hippocrates : *If any have milk when she is neither with child nor breeding, their terms are stopt.* Galen is of the same opinion ; and though it be seldom, yet he saith it is possible ; and Alexander Benedictus and Christopher de Veba saw it. We shall not contradict Hippocrates and Experience ; but there is a two-fold milk : The one of virgins, the other of those that have brought forth or conceived. The first is made of blood that cannot get out at the womb, but goes to the breast, and this is nothing but a superfluous nourishment of the breasts, that turns milk by the faculty of the breasts, without the company of a man, or conception. The other is only when there is a child. Of this milk it is true what Hippocrates writes, It is a certain sign of a male, when great bellied women have no milk in their breasts, and true milk in the breasts is a sign of a live child in the womb.

The milk differs in respect of the blood and diversity of the veins, that bring it to the breasts, and tho' both are white, yet that of virgins are thinnest, nor is it so much, nor so sweet, this may breed in the veins according to Aristotle from the superfluous nourishment of the breasts, and if virgins have it, they are not to be termed unchaste.

C H A P. II.

Of the Green-Sickness, or White Fever.

THIS is in virgins fit for a man, it is called the virgins disease, and the white fever, not that there is always a fever. It is thus defined.

The virgins disease is the changing of the natural colour into pale and green, with faintness, heaviness of body, loathing of meat, palpitation of heart, difficult breathing, sadness, swelling of the feet, eye-lids and face, from depraved nourishment.

The first cause is stopping of terms, the next is the gathering of bad humours : For when the way to the womb is stopt, the blood returns to the great vessels and bowels, and choak their heat, and stops the vessels

and spoils the making of blood, and then they are crudities, which being brought to the habit of the body, cannot be united perfectly to the parts, and cause cachexy, which is the way to a dropsy and loucophlegmacy, and divers symptoms. The causes of the obstruction of the vessels of the womb, are crude humours, and flegmatick, slimy blood from evil diet, and drink of vinegar, or eating raw corn, chalk, ashes, lime, earth, clay, and the like.

There is a pale green colour, the face is swollen, and the eye-brows in the morning, after sleep, especially, the ankles swell, and the whole body is loose and moist from much water, the legs are lazy, the pulse is little and often in the neck, temples and the back, the heart beats, the breath is short, when they go up stairs, they loath meat, some have the pica, or desire to eat absurd things, the terms are stopt, hypochondria are swollen, sometimes they vomit, if vapours fly to the head, there is thirst and head-ach, and if melancholy be mixed, the animal actions are hurt.

These are not all, in all people, but most are in most, and some in all.

It is often turned to a dropsy, some after death have a scirrhus hard liver, some die suddenly, the heart being oppressed. If the stomach be much afflicted, it is dangerous, and they loath meat much. If it come from the womb alone it is easier cured,

It is best to begin in the spring or summer. After a clyster, open a vein in the ankle, then heat the thick cold humour, and make it thin; and because it is too much to be purged at once, prepare and purge often, and mix attenuaters and cutters with your purges.

When the humours are above the stomach and mesentery, it is good to vomit, those that can easily vomit, and to give liver physic, or spleen or womb physic, even as in loucophlegmacy, see the chapter of terms stopt. But in this disease, always consider the liver, spleen, and mesentery; the obstructions of which are cured with things before-mentioned.

At first open the obstructions of these parts with some few things that provoke terms, and after give more.

Thus: Take opening roots an ounce, madder eringo, orris, elecampane, citron-pills dried, sarfa, each half an ounce, mugwort, agrimony, germander, each a handful, favin, two pugils, carthamus-seed, an ounce, fenna, two ounces, mechoacan, agaric, each half an ounce, flæchas-flowers, two pugils, fennel, anniseed, galengal, each two drams, boil them to a pint and half, sweeten it, and add cinnamon-water three drams, or infuse them all with sea-wormwood, half a handful, common wormwood, two pugils. Or, take agaric-pills of rhubarb, each a dram, Quercetan's pills of tartar, and of ammoniacum, each half a dram, spike, a scruple, oil of cinnamon, three drops, extract of wormwood, half a scruple, make pills, give a scruple an hour before meat. Or take juice of mercury, clarified honey or sugar, each an ounce, and gith-seed, fenna, each two drams, mechoacan, a dram, make a mass, or give conserve of marigold-flowers.

Steel is an excellent remedy after preparatives, with proper drinks and ingredients. And if the vessel of the stomach are stop't, give a vomit, and then gross powder of steel.

If the mesentery be stop't, take diarrhodon, diacurcum, agaric, each a dram, carthamus-seeds, two drams, red-dock-roots, carrot-seed, each a dram, and a half, cloves, a dram, steel prepared, two ounces with clarified honey, make an electuary, give two or four drams. If the vomit, stop it not.

If the liver be chiefly stop't, let the steel be finely powdered. And take of it a pound, add eight ounces of wine in a glass, set it in the embers, stir it, and let it boil twelve fimmers till you see it froth, and grow a little thick; then pour the whole into another vessel. Do thus four times, and then let it be gently boiled, till it be thick as honey. Then take parsley, carrot-seed, diacurcuma, diarrhodon, each a dram and a half, cinnamon, a dram, steel prepared, six drams with ho-

ney, make an electuary, give three drams, or five after exercise.

If the spleen be stopt, take steel prepared, a pound, wash it with vinegar, then strain it, and lay it on a clout, and add powder of cloves, half an ounce. Let them stand so a day and a night, then put them in a glazed vessel, and ten ounces of white-wine, diarrhodon, harts-tongue, fenna, and caper-bark, then stir them, then set them in the sun for a day, or in an oven. Do this ten days till the steel be melted in the wine, and little or nothing at the bottom, give two ounces of this in the morning, after purging and exercise.

Or, take steel prepared, an ounce, cinnamon, anniseed, each two drams, diamoschus without musk a dram, sugar an ounce, make a powder, give a dram, drink white-wine and mugwort-water after it.

Steeled wine, Take steel in powder three ounces, cinnamon, half an ounce, white-wine three pints, set them in a close glass eight days in the sun, stir them every day, give six or eight ounces, four hours before dinner, for fifteen or twenty days, and wash after it.

At first give a steel medicine to prepare. As, take steel-fillings, four ounces, put it in an iron crucible or ladle, then cast it into two pints of water of hops, grass, madder, borrag, or spring-water, strain it, and do so seven times. Then take so many ounces of new steel, and cast it into water as before, strain and add syrup of violets, borrag, or honey of roses, four ounces, give three ounces in the morning after exercise. Prepare thus three or four times, and then use stronger.

After steel use scorzonera, steeped all night in wine, give it in the morning. This hath cured obstructions in many.

Bezoar-stone, saith Mercatus, opens obstructions in my experience, and resists venom, give six or seven grains.

Steel is best spring and fall, purge and exercise before and after it, that it may be better dispersed. Use

preparatives, purges, and strengtheners often, and for a long time, and change the forms, lest the patient loath them.

If water spread about the body, cool the body, and make it heavy. Use sweats, as baths natural or artificial, of mugworts, calamints, nep, dænewort, sage, bays, rosemary, mercury, ivy, briony-roots, orris, elecampane.

After purging and opening obstructions, all the symptoms will vanish, if not, see for the symptoms of the womb.

Let the air be temperately hot, the meat of good juice, and easy digestion, pot-herbs, and green fruits must be avoided, fish, milk, lettuce. Make sauce with sage and cinnamon, drink wine, let bread be well leavened with fennel-seed, drink no water nor broths at first, and in the declination of the disease, use exercise and venery, let sleep be moderate.

Quest. 1. *Whether may the women in this disease be allowed the absurd things they long for?*

They are virgins or women with child that long for such things. Virgins must not be allowed them, as chalk, &c. for they will increase the disease.

Women with child must be pleased with fair words to abstain from them; but if the appetite will not be allayed, rather grant them, than suffer an abortion or mark upon the child.

Quest. 2. *Is motion and exercise good in green-sickness?*

They are better than idleness, which heap up crudities, they raise the languishing heat in the bowels, and help nourishment to be distributed: Therefore they are to be used before the disease be great, and in the declination they discuss the humours.

But use moderation, lest you weaken the body, or choak them. First therefore, use fictitious, then watching, then more exercise after convenient purging.

Quest. 3. *Whether is venery good for maids in the green sickness?*

It is probable and agreeable to reason, and experience, that venery is good. Hippocrates bids them presently marry: For if they conceive, they are cured. John Longuis saith, this disease comes from ripeness of age, or presently after. Venery heats the womb and the parts adjacent, opens and loosens the passages, so that the terms may flow to the womb.

But if there be a great cachchymy, take that away before she is married, and then venery may do more than physick. But use it not in the vigour of the disease, or in weakness.

Quest. 4. Whether is blood-letting good in this disease?

A cachexy beginning with coldness of the whole body, seems to deny bleeding, and because the crude humours are in fault rather than blood, but Hippocrates adviseth bleeding at the first.

If it be a new disease, and comes from stopt terms, and blood abound that is stopt, and not turned into another humour, you may boldly bleed, provided the strength permit, and the passages be open. But in an old disease when crude flegm abounds, bleed not, for it will increase the disease.

C H A P. III.

Of Symptoms from the Womb, and Mother-fits in general.

IT is not to be expressed what miserable diseases women are subject to, both virgins and others, from the womb and its consent with other parts. For when terms of blood are stopt, there are great symptoms. And while they putrify, or get evil qualities, the symptoms are grievous, and almost inexpressible.

One woman may have divers symptoms from the womb at the same time, when the seed and terms are mixed with other humours after they are corrupted, and there is more sometimes, and such noble substance as seed and terms being corrupted, are like poison.

The consent with other parts, is from likeness of parts, nearness or connexion of vessels. And because the womb is membranous, it hath a great consent with

the membranes and nerves. Also the parts adjacent are easily infected. And thirdly, it hath consent with all the body by veins, arteries, and nerves.

It consents with the brain by the nerves and membranes of the back-marrow. It consents with the heart by the arteries, with the liver by the veins, which are great in the womb, and therefore the blood and bad humours go back to the liver. It consents with the stomach by anastomosis in the womb, and therefore the blood and bad humours go back to the liver. It consents with the stomach by anastomosis in the veins of the mesentery and stomach.

It consents with the spleen by the arteries, therefore many women that had not their terms enough in their youth, and are not blooded, are after hypochondriac, and a physician can scarce distinguish these diseases of the womb and spleen, not cure them severally.

It consents with the paps by veins and nerves, and the heart, diaphragma, head, brain, and all the organs of sense and motion: With the liver, spleen, stomach, belly, mesentery, bladder, strait gut, back, hips, arms and legs, and causeth symptoms. As Galen saith, the mother and hysterical passions is one name, but hath under it innumerable symptoms.

C H A P. IV.

Of the Suffocation of the Womb.

IN this they seem to be strangled. And there are so many symptoms at once, that it is impossible to define it by one. Sometimes there is only short breath, sometimes the animal actions are hurt. The whole body is cold from a malignant vapour sent up from the womb.

The immoderate cause is a vapour malignant and venomous, sent up by the arteries, veins and nerves, that hurt the action of the parts it goes to. That vapour is like air or wind, thin and little, but very strong, to get presently through the whole body: It chiefly ascends to the gullet, and causeth choaking, as eating of

mushrooms, hellebore, and other poisons. There is often short difficult breathing, with heart-ach, vomiting, and loathing. If the vapour go first to the heart, the motion of it ceaseth, and there is swoounding, and she falls down. If it go to the brain the animal actions are hurt.

When seed and terms corrupt in the womb, with other bad humours, they breed this evil vapour; because they are the best substance, and the beginning of generation, they are worst when corrupted, especially seed doth hurt the whole body.

Sometimes it is in women with child, when they have not their after purging; but evil humours are left, and corrupt in the womb.

The chief cause of this humour, is the trumpet of the womb and stones, the body of which is hollow and loose, the stones being in bladders, and have hollownes full of water, when in hysterical women is yellow and thicker than ordinary. This trumpet and the stones are often taken for the womb itself, when they are swollen with corrupt seed, and humours and wind, and reach to the navel: Of which in the chapter of ascent of the womb.

This disease is breeding sooner or longer, as the matter is more or less, sometimes corrupt humours be still, and if they be stirred, they send a venom or vapour to the whole body. Now in women subject to this disease, sweet scents to the nose, or taken in, or anger, will move these humours and vapours.

They are according to the variety of the symptoms and efficient cause, or venomous humours, for corrupt blood, especially seed, puts on another nature.

That suffocation is at hand, it appears by laziness, weakness of the legs, paleness, sad countenance, and the motion of something like a ball in the belly, with a noise like frogs, snakes, or crows, so that some think it deviseth. There is also belching, yawning, vexing, short-wind, heart-beating, loathing, dulness, laughter at the coming of the fit from the vapour, getting

into the membrane of the breast, that tickles them: Some cry, some both laugh and cry.

These symptoms increase when the fit comes, and the jaws are closed, that she seems to be choaked, and sense and motion is gone or depraved. Some have convulsions, some hear what is done about them, but cannot speak, the pulse is less, the whole body is cold, and the eyes shut as if they were dead.

When the fit declines, humours flow from the privities, the guts rumble, the eyes open, the cheeks grow red, and the body warms, the animal actions returns, and the patient sighs, and comes to herself.

It is known to be from corrupt seed, if the terms are in order, and short breath, and low voice, suffocation and convulsions, and all symptoms are then more vehement, and at the end of the fit there flows a humour like seed out of the privities. It is from the terms, if they be stopt, or flow not orderly, and if there be a disease in the womb, it is neither from seed nor the terms.

1. If there come swooning or a great convulsion, or quenching of natural heat, it is deadly.

2. Suffocation from corrupt seed is more dangerous than that which is from the terms mixt with melancholic humour.

3. The longer it lasts, and the worse the symptoms, the more is the danger. It ceaseth in young women when they begin to bear children.

4. The oftner the fit comes, the more you may fear the quenching of the natural heat by weakning of the heart often, and if she foam at the mouth, she dies.

The Cure of the Fit.

In the fit you must discuss the malignant vapours that rise from the womb, and turn it from the principal parts, and you must evacuate the matter that breeds it, and prevent its return. Call upon her loud, pluck the hairs of her privities and ears, make strong ligatures and frictions, cup the legs and thighs, and groins, hold stinks to the nose, as patridge-feathers, burnt-hairs,

leather, horn, castor, assa-fœtida, galbanum, oil of amber, rue, the warts on horses legs dried, and the powder upon coals burnt makes a fume, which if taken in the nose, suddenly raiseth them.

Apply sweet scents to the privities, as civet, musk, gallia, and alipta moschata, or powder of cloves.

Or, take storax, calaminta, benzoin, each a dram, gallia moschata, half a scruple, make troches with gum-tragacanth, and let the fume be taken into the womb by a funnel.

A liniment. Take storax, benzoin, each a dram, gallia-moschata, half a scruple, civet, four grains, liquid-storax, half a scruple, with cotton put into the womb.

Clysters to disguise wind, draw down the matter. Take the carminative decoction a pint, electuary of hiera, six drams, benedicta-laxativa, an ounce, oil of rue and bay-berries, each a dram. Use womb clysters and pessaries to women that have known man. Take electuary of hiera and diaphœnicon, each two drams, turpentine, half an ounce, castor half a dram, with wool make a pessary.

Oil of tin applied to the navel, doth remove the fit.

Or rue, castor, and sneezing powders. As, take white-hellebore, half a scruple, long pepper and ginger, each half a dram. Or put oil of amber into the nose and ears.

Apply to the womb this: Take oil of rue, bays, each two ounces, cummin-seeds, castor dissolv'd in vinegar, each two drams, with wax make a liniment. Or use a plaister of gassabanum, castor, and sœrida.

A compound distilled water. Take zedoary, parsnip-feed, lovage-root, each two ounces, myrrh, castor, each half an ounce, piony-roots, four ounces, mistletoe of the oak gathered in the wane of the moon three ounces, and motherwort, four ounces and a half, spirit of wine, a pint and half, steep them eight days, distil and give a spoonful with tile-flower or mugwort-water, or oil of amber some drops. Or, take castor, assa-fœtida, each a scruple, pepper half a scruple, with syrup of mugwort, make pills, give three.

The Cure out of the Fit.

First, prevent the seed from corrupting in the womb ; and if it be corrupt, evacuate it presently with womb clysters and pessaries ; then disperse the reliques, and strengthen the womb. But first give a general purge that is gentle often, and use things that prevent the breeding of the seed.

Strengthen with plaisters and ointments to the region of the womb. As, take liquid-storax, two drams, avens, agnus-castus-seeds, angelica, each half a dram, alepta-moschato, a scruple, oil of nard, lillies and white-wax, make an ointment. Or, take seeds of agnus-castus, a dram, all sanders, each half a dram, tacamahacca, a scruple, amber, three scruples, alipta-mescha, half an ounce with turpentine, labdanum, and wax, make a plaister. If she be a virgin let her be married.

If it be from terms stopt, see in the chapter of that.

This disease is neither from seed nor blood, nor humours, if they be not corrupted after a peculiar manner. If it be from the womb, distempered, give the infusion of an ounce of briony-roots in white-wine, once in a week for a year, at bed-time, or this hysterical water.

Take lovage-roots, piony, angelica, zedoary, each an ounce, misleto of the oak, gathered in the wane of the moon, two ounces, mint, balm, calamint, bettony, each an handful, carrot, parsnip-feed, castor, each half an ounce, distil them in white-wine and water of motherwort, after eight days infusion. Or, take briony, valerian, spingel, angelica-roots, each half an ounce, balm, calamints, penny-royal, bettony, each half a handful, boil them in wine, add syrup of mugwort, an ounce, give it at thrice.

Vitriol of iron, one grain, with two grains of sugar given in wine some weeks is excellent.

Or, take cummin-feed, wild parsnip-feed, each a dram, give a dram. Or, take sæcula-brine, two drams, cummin-feed, parsnip-feed, each a dram, amber, half a dram, cloves, two scruples, cinnamon a scruple, make a powder.

Pills, take castor, a scruple, assa-fœtida, half a scruple, myrrh, galbanum-sagepenum, each a scruple, with honey of mercury, make pills, take half a scruple, or a scruple often. Or take treacle or mithridates.

Apply plaisters or liniments to the region of the womb thus, take old treacle, half an ounce, agnus-castus-seed, a dram, oil of angelica and cummin seeds, each two drams, with plaister of bay berries. Or make ointments of the same.

Quest. 1. What preternatural disease is this suffocation of the womb properly?

Some say it is a cold distemper in quality changed, they say right, but coldness is not the chief symptom, others say it is respiration hurt by synope, or convulsion. But it cannot be defined by one symptom; for sometimes the animal actions are hurt, and there is a megrim, delirium, convulsion, and sense and motion are gone.

Nor is it strange that so small a vapour should bring such symptoms, for it hath an occult venom in which is strong, for it goes many ways, and to many parts.

Quest. 2. What is the true cause of the fits of the mother?

I say it is the malignant vapours that flie up from the womb; for it doth not work by a manifest quality, but by a venom, which Galen saith, is like that of a torpedo, or phalanx scorpion, which are little in bulk, but do great mischief, being enemies to the vital spirits and heart, by which there is coldness all over, and short breath from the actions of the heart hurt. For when the heart is hurt, or the vital spirits either suffocated or corrupted, there are no good animal spirits bred, and they often flowing to the nerves and muscles, hinder the motion of the breast. Also this malignant vapour is an enemy to the animal spirits, and makes doting and convulsions when it goes to the brain.

The cause of those vapours are corrupt seed and terms, for while they are in the proper vessels, they change not their nature. And the seed is not always

pure, but mixed with evil humours, and the seed-vessels are sometimes swollen and distempered. Moreover the corruption is from the womb in a peculiar manner: For as Fernelius saith, *The place from whence comes life, is also the breeder of most deadly poison.*

Quest. 3. *Is it good to give wine in a fit of the mother?*

Hippocrates and Avicen quarrel about this. The first allows wine, because they are weak, and nothing sooner refreshes. But Avicen is for water, and forbids *est*, for they increase seed and blood.

But in the time of the fit, wine is proper, and Avicen doth not speak of the fit, but the diet out of the fit, when it comes from plenty of seed and blood; nor will a little wine in the time of the fit get presently to the womb.

C H A P. V.

Of the Frenzy of the Womb.

IT is a great and foul symptom of the womb, both in virgins, and widows, and such as have known man. These are mad for lust, and invite men, and lie down to them, and it differs from salacity, because in that there is no delirium.

It is an immoderate desire of venery, that makes women almost mad, or a delirium from an immoderate desire of venery. It is without a fever, and with heat, and ends with madness. There are degrees in it, for modest women that have it, will not for shame declare it, and die of consumptions. Others will not conceal it, but speak their thoughts bawdily, and follow men, and solicit them shamelessly, as Hippocrates writes in his book of virgins diseases.

The immediate cause, is plenty of hot and sharp seed against nature, but next unto that which is natural, it is a little biting, swelling, and forcing nature to let it out by lechery. The brain is only hurt by consent, and the animal actions by an external error, or too vehement object. The part first affected in the womb is the *Nympha*, which grows hot and swells,

but the *Nympha* are not properly the seat of venery, but the *Glitoris*, which was called by the same name anciently.

The heat and sharpness of seed is from the heat of the womb that breeds it, from hot humours in the womb and not blood.

The outward causes are hot meat spiced, strong wines, and the like, that heat the privities, idleness, pleasure and dancing, and reading of bawdy histories.

They find their lust to boil at first, and for shame will not declare it. They are sad and silent, and their eyes turn to and fro with lust, and if any speak of venery, they blush, and the pulse changeth; when the brain consenteth, reason is perverted, and modesty is overcome, then they prate, are lustful and angry, sometimes they cry and laugh without a cause. They follow men, and solicit them for copulation. Some will lie with any one they meet.

It is a sordid disease, curable at first; but if neglected it turns to madness.

Let virgins that have it, before reason is subverted, be in company with chaste maidens, or be married and be let blood, and to abate heat of blood and sharpness of seed very often, there is no better remedy.

Then temper and evacuate the humours, if they be, and if there be madness, use stronger.

Then have a bath of lettuce, willow, water-lillies, vine-leaves, purslane, Venus-navel, red-roses, violets, let her sit twice a day in it, and not sweat.

To take away the sharpness of the seed, use lettuce, violets, water-lillies, and things that quench seed by a secret quality, as agnus castus-seed, leaves and flowers of camphire, hereafter.

As, take leaves of water-lillies, agnus-castus, willow, each three handfuls, lettuce, purslane, Venus-navel, each half a handful, poppy-seeds, the four great cold-seed, each half an ounce, dill-seed, two drams, water-lillies, a handful, violets, half a handful, beat them with juice of lemons, distil them after twenty

four hours, add to every pint, a dram of camphire, give an ounce. Or, take agnus-castus leaves, rue, willow, each two handfals, mint-tops, of dill, each a handful and half, water-lillies, half a handful, agnus-castus-seeds, hemp, coriander, lettice-feed, each half an ounce, beat them, and distil them with water, and a pint of juice of lemons rectify it to half.

An emulsion. Take lettice and white poppy-feed, and the four great cold-seeds, each half an ounce, water of lettice, water-lillies, willow, each four ounces, syrup of violets, two ounces, magistery of coral, a dram.

An electuary. Take conserve of water-lillies, violets, of agnus-castus-tops, each an ounce, of roses half an ounce, coral, smaragas, each a dram, coleworts and lettice-candid, each an ounce, with syrup of violets and water-lillies, make an electuary.

Or make baths of the same. As, take tops of agnus castus, lettice, rue, water-lillies, dill tops, boil them, anoint them with oil of lillies, unguent of roses, with camphire after that. Or lay a plaister of mercury and marsh-lentils, to the breast and loins, lay a plate of lead to the back, and give a pessary of juice of plantain, purslane, gourds.

Those that work by an occult quality are fittest for nuns that must not marry; but they that will marry must forbear them, because they cause barrenness.

Let diet be thin, and of little nourishment, no eggs, beef is good and fresh fish. All lettice, purslane, succory, sleep little, think not of venery, labour, and avoid idleness.

Quest. *Whether is camphire cold or hot, or doth it quench venery?*

It is hot, because it burns, flames, is thin, pierceth, is sharp and bitter. But it hath cold effects, as curing of burns and inflammations, and hot head-aches. But this is from the likeness of the substance, because it draws hot vapours to it, and discuffeth, as linseed oil,

that cures burns. Nor hath it a double substance cold and hot, that may be seperated.

Scaliger denies it by experience to quench venery, but if it be taken often, it doth. He tried it but once.

C H A P. VI.

Of the Melancholy of Virgins, and of Widows.

IT is a delirium with sadness, trouble, and weeping, sometimes laughing without a fever. It differs from others by the efficacy only of the efficient causes. For it hath divers pains without sadness, especially on the left side near the heart in the pap. This is by occasion at distance.

The cause is a melancholic vapour from a melancholic blood, in the vessels near the heart, that infects an animal spirits, hurts the fancy, and so the reason. For melancholy blood abounding in the vessels of the womb comes back to the great arteries about the heart, by the arteries of the womb, and infects both vital and animal spirits, and causeth trouble of heart and delirium: While this blood is quiet in the arteries, there is no vapour that riseth; but when it is heated or stirred up by any cause, the arteries about the back and spleen, are more than ordinary, and the vapours arise and trouble the heart.

They are sad, and full of thoughts, and trouble at the heart, and cannot express their grief, all things are tedious to them, they weep and laugh without a cause, they sleep little, and with trouble, and fear, they have a pain on the left side, and sometimes the left breast, their jaws are dry, all which are the effects of a melancholic vapour, and when this is discussed, all cease. If it be old, it turns to madness, and then they are first silent, then praters, and think they see ghosts.

At first it is easier cured, but if it last long, and she resist not imagination, and will not rejoice with her gossips, it is dangerous. They often despair and desire death, or hang themselves, or drown themselves. If the manners are changed, it turns to madness.

Observe what progress the disease hath made. At first if blood be hot, open a vein often in the arm, if the terms be not stopt. If they be, bleed in the ankles some days before they use to flow.

Let her be merry, and prepare and purge melancholy thus: take borrag and balm-water, each three ounces, syrup of the juice of borrag and bugloss, each an ounce and half, mix them for two doses, repeat them sometimes, then purge melancholy. As, take fenna, six drams, agaric, a dram and half, borrag-flowers, and violets, each a pugil, citron-peel, two drams, infuse them in rhenish-wine for six hours, strain them, add syrup of violets, an ounce. Or, take scorzonera-roots, two ounces, borage, an ounce, balm, an handful, fenna, four ounces, agaric, half an ounce, citron-peel, six drams, zedoary, two drams, cordial-flowers, a handful, add half a pint of the juice of sweat-scented apples, and of borrag and bugloss, steep them two days, then strain them, add sugar, and half an ounce of cinnamon, make a syrup, give two or three ounces.

Also give cordials, confectioner of hyacinth, spices, exhilarants and confection, alkermes, to such as can bear it. Cure it as melancholy only, the matter comes from the womb, therefore still regard that it dry not the body too much, but use a moistening diet.

C H A P. VII.

Of an Epilepsy from the Womb.

THIS *Falling Sicknes* is worse than from other causes, because they are great symptoms, for that malignant vapour doth not only fall into the nerves but the veins and arteries.

The same malignant vapour that causeth suffocation, causeth this: For when it ascends by the veins and arteries, it begets other diseases: But when it gets to the nerves, or to the fountain of them it causeth the *Epilepsy*. In some the whole body hath a convulsion; in others some part only, as the eyes, head, tongue, hand, or leg, and the outward senses are diversly ta-

ken. Some see not, some hear not, some see and cannot speak, some dote, and think they see strange things, some cry out, and know not why. All loose the sense of feeling.

If the vapour be not very malignant, they return to their work after the fit, as if they had not been ill.

It is known by what he hath been saying: For here is not only a convulsion, as in other *Epilepsies*, but divers symptoms, as in suffocation of the womb. They seldom foam at the mouth, because the brain is not so shaken as to cause foaming. Nor is the vapour so fixed in the roots of the nerves, but they often do hear.

It is grievous and hath grievous symptoms; but it is not so bad as a true *Epilepsies*. And if you give proper medicines it never returns.

The Cure of the fit.

Use things as in suffocation of the womb or mother-fits; as rue and castor are good against both.

Also out of the fit, you must cure it as the mother, using things that respect the womb and the head. As, take piony-roots, scorzonera, mistletoe of the oak, each half an ounce, polypody of the oak, an ounce, rue, penny-royal, calamints, each a handful, fefeli, piony, agnus-castus-seeds, each three drams, carthamus-seeds bruised, half an ounce, flowers of rosemary, sage sachas, borrag, each two pugils, boil them to a pint and half, strain and add juice of bettony, yarrow, mercury, mugwort, fenna, five ounces, agaric, epithymum, each half an ounce, rubarb, cloves, each two drams, anise, fennel-seed, each three drams, boil, strain with sugar, and half an ounce of cinnamon, make a syrup, give two ounces.

And these pills twice in a week a scruple or a dram, an hour before supper. Take piony-roots, fenna, each half an ounce, mugwort, bettony, rue, yarrow, each half a handful, boil them, clarify the decoction, and juice of mercury, an ounce, aloes, an ounce and half, let it settle, pour off the clear, add rubarb, sprinkled with cinnamon-water, two drams, agaric, half an ounce,

mastich, epilectick-powder, each half a dram, with syrup of mugwort, make pills.

To strengthen the head and the womb, and to mend its distemper, take sæcula of piony, a dram, of briony, amber, misletoe of the oak, each half a dram, of beazor-stone, man's skul, each a scruple, make a powder, give half a dram, with scorzonera, or take flower-water, or with sugar make rolls.

An electuary. Take conserve of balm, tile-flowers, rosemary, lillyconval, scorzonera-roots candied, each half an ounce, diamoschu-dulce, a dram, powder of agnus castus seeds and piony-roots, each two drams, with syrup of stœchas.

C H A P. VIII.

Of Pain in the Head from the Womb.

MANY pains come from the womb; but the chiefeft and greatest are in the head, all over, or on one side, or in the eyes.

Matter ascends to the membranes of the head by the veins and arteries from the womb. It is vapour or humour from blood and humours, sometimes bad blood that is thin, goes from the womb vessels, to the greater vessels, and gets to the head, and to the membranes there, and causeth a stretching, ulcerated, or pricking, or beating pain, when it is carried through the arteries, being full of blood.

They think their head will be torn, and the membranes, and it is behind the head, or when the terms flow, or are disordered by consent with the womb. If from a humour, there is heaviness.

These pains are great and cause watching. We have spoken of the head-ach, but here it is from the womb, therefore consider what humours offend in the womb, and let them be purged, and the distemper of the womb amended, as we shewed in the distemper of the womb.

There is also a pain in the loins, because bad humours go from the pains of the womb and arteries, to

the great vessels, and so are sent by the capillary-reins into the membranes, and stretch them and cause pain. These humours must have proper purges.

Quest. In what part of the head is the pain that comes by consent from the womb?

It is in the crown before and behind, but chiefly behind, by reason of joining of the back with the womb, for the womb is nervous, and consents with the membranes of the brain, by the membranes of the marrow of the back, and so nerves suffer with nerves, either by communication of matter or pain, and because the original of the nerves is in the hinder part of the head, women are more pained than men, because of the womb.

C H A P. IX.

Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.

THE heart beats, and the arteries also, as we shewed in the green-sickness, and it is by evil vapours sent by the arteries to the heart from the womb, that arise from the terms and evil humours gathered in the womb, and there is known by other signs and symptoms of a distempered womb.

To discuss the malignant vapours from the heart, give cordials, as in chap. III. of palpitation of the heart, as aqua-vitæ, cinnamon-water, and enithem-bags, and liniments.

The arteries also beat with the heart as in widows, on the hypochondrion and back, where there is a great artery, and the artery that beats in the back, is part of the great artery. They which beat in the hypochondrion are the lesser splenic and mesenteric branches, therefore the beating is more in the back then in the hypochondrion, but both pulsations come from the same cause.

The inflammation of the arteries is the cause of this beating, when evil humours are sent from the womb into the great branches of the artery, and there beat, the heart being over hot. Sometimes the motion of

this artery is all the body over, and from a hot humour, the hot humours go to the heart and cause a fever, but because there is little putrefaction, it vanisheth presently. If the heat of the humour go to the brain by the arteries there is madness. Some seek the cause in the veins, and say that the arteries suffer from the blood too in them.

You may feel it with your hand laid upon the hypochondrion, and there are signs of a distempered womb, and melancholy from the womb, if heat continue in the arteries, and go to the whole body it consumeth it.

It is seemingly a small disease, but it is not without danger, because it comes from a bad cause, which weakens the bowels.

It is cured as melancholy from the womb, and stopping of the terms, and as hypochondriac melancholy from the womb, which follows.

C H A P. X.

Of the Diseases of the Spleen, and the Hypochondriac Diseases from the Womb.

Sometimes the spleen, and the hypochondriac suffer from the womb, so that you may doubt what disease it is.

It is from the womb by the arteries, the womb hath two, one from the preparing arteries, another from the hypogastrick artery, goes almost to all parts of the abdomen, and most branches of the spleen: Therefore when bad blood is bred in the womb, and gets out of the arteries upward to the hypogastrick artery, it gets easily from thence to the coeliac artery, and to the spleen, and the pulsts adjacent in the abdomen; and the sooner, because nature useth to send bad humours to ignoble parts. These humours are gathered by suppression of terms, which though they seem only to be in the veins, yet they get to the arteries by their anastomosis. Therefore those women that have hot blood, and their terms flowed not orderly in their youth, are splenic and hypochondriac in their age.

It is Known by a pain, in the left side and breast to the throat, there is short breath, often belching, the belly is bound, they are sad and solitary. When thin blood grows hot, there is an inflammation over all the body, and chiefly the face, which suddenly vanisheth, and there are other signs of hypochondriac. These cannot endure sweet scents to the nose.

If it be not speedily cured, it turns to worse diseases, as the scirrhus of the spleen.

The blood is commonly too hot, therefore open a vein, especially when it is from the terms stopt. You may also open the hæmorrhoids, and then purge gently and often, with pills of tartar by Quercetan, of ammoniacum, of aristolochaor, birthwort, by Fennel, or give steel and things as in the hypochondriac diseases, lib. 3. part. 5. and in the chapter of terms stopt, and melancholy from the womb.

C H A P. XI.

Of the Distemper of the Liver from the Womb, and of a Beard growing by Consent from the Womb.

THE womb hath many and great veins more than other parts. If then there be too much blood in them, it easily goes back to the hollow vein, and choaks the heat of the liver, and so the liver is distempered according to the humour. It breeds crude and flegmatic blood, which sent over the body, causeth a cachexy; and what diseases come by the liver, are by consent from the womb, as in stoppage of the terms and green-sickness.

Hippocrates speaks of a woman's beard, in Phæthusa, the wife of Pythius, for hairs have their beginning and growth from the reliques of the nourishment of the noble part, that is from the excrementious part of the blood. And if terms be stopt, and vitious humours that used to be evacuated with them, are sent over the body, they cause divers diseases and symptoms, and among the rest, the body of a woman is made hairy, and she hath a beard, which is rare.

C. H. A. P. XII.

Of the Diseases of the Stomach that comes from the Womb.

Sometimes from consent with the womb, the appetite is lost, diminished, increased, or depraved, or there is hickets, or vomiting, belching, pain, or head-ach.

This is when malignant vapours, the way being large, rise from the arteries of the womb, and go to the cœlic artery, and through the hypogastric. And if they are hot, they cause thirst, if cold they hurt concoction, and many times cause strong symptoms from their malignity and occult qualities, whose causes are not known. Hence it is that women desire absurd things, as these vapours get into divers parts of the stomach. There are other signs of the womb being distempered, and of the spleen and mesentery, by the vessels of which the matter is sent from the womb to the stomach.

The symptoms are worse when they come from the womb, than when they come from the stomach first, nor are they curable except the womb be first cured.

It is to be directed to the womb, and stomach. For if it come only by consent and there is no disease by propriety, when you have cured the womb, the stomach disease vanisheth of itself, if you do but strengthen the stomach. If the stomach be first affected, look only to that. Therefore first evacuate the humours that stick in the stomach, as we shewed in it, distemper with matter, or the humours will be infected by the malignant vapours. A vomit is here proper. To help the womb, see for the mother sits and suffocation, and for the distemper of the womb with matter, then strengthen the stomach thus: Take aromaticum-rosatum, a dram, extract of angelica, a scruple, oil of cloves, cinnamon, each five drops, with sugar, two ounces, make rolls. Or give pills of aloes, and mastich often.

S E C T. IV.

Of the Symptoms which are in Conception.

C H A P. I.

Of the Desire of Venery hurt.

THERE are two symptoms in women about copulation. The first lechery lost, when she doth not willingly entertain a man, or cannot long endure him, or if she endures, she finds little or no pleasure, no more than if she were outwardly handled. The other is too great lust, as in frenzy of the womb, which they cannot be satisfied by many men.

The defect of appetite in lust, is from defect of seed, or when it is cold, or there wants spirits in the seed-vessels. The causes of want of seed are lib. 3. par. 2. sect. 2. cap. 1. Sometimes it is from evil conformation of the seed-vessels.

Women discover this to their husbands, that go to the physician for counsel.

Those women who have not fruitful seed are therefore barren.

For that, see lib. 3. *of barrenness of men*, where are liniments and ointments for the loins and privities of women, but that she may take more pleasure, let the man anoint the head of his yard with civet, hen's-gall, or the gall of a pickerel.

Too much lechery, not of itself hinders conception, but wandering lust, that followeth lechery, doth.

The causes are the same with those of womb-frenzy, as plenty of seed, sharpness and commotion, sharpness of seed, from hot meats and medicines that provoke lust, and sharp humours in the womb and seed.

Thus lust or lechery is abated by medicines that extinguish the plenty of seed, and allay its sharpness.

C H A P. II.

Of Barrenness and want of Conception

MAN and woman may be lustful and copulate, and yet there may be no conception, or she may

conceive too many, as twins or more, or have one conception after another, which is called *superfetation*, or conceive a mole or monster.

Conception is of fruitful seed spent by a man, and mix'd with a woman's seed to perfection, for the making of a child, by the retentive and altering faculty of the womb. Hence it is necessary that both seeds are fruitful; that is hot, full of spirits, and well tempered, and a fit subject for a soul, and that both spent at a time, and there mixed and retained together to produce a child.

Also the suckling of the womb is necessary, and that it should lay up and embrace it, so that there be no space between the seed and the womb. Sometimes the womb greedily snatcheth and embraceth seed, but doth not keep it, but lets it come forth two or three days after, or keeps it to no purpose, and brings it not to action, as in a false conception or a mole. Moreover, there must be blood in readiness to get the child, or besprinkle it when it is first formed, and to nourish it after.

Therefore, if terms be wanting, as in girls, or be stopt or gone, as in old folk, expect no conception. If they flow not by reason of labour, and too much exercise, the conception is not hindred, if there be blood enough to form the child. Hence it is that women that are brought to bed, conceive again before they have their terms,

If all these be right there is conception, otherwise she is barren, which is an impotency of the womb, that keeps it from sucking in of the seed, or from retaining or from nourishing it, and bring it in to act.

The first is impotency in copulation, from the closing of the womb, of which before, or other evil conformation of the privities, or an ulcer or tumour in the neck of the womb. The second is the breeding of unfruitful seed from distemper of the vessels and stones, or too tender and delicate a constitution. In men at eighteen, in women at fourteen, and men seldom get children after sixty, and women seldom bear after sixty.

As for evil conformation to breed seed: Some have wanted seed-vessels, or they were not in their places. Some women are barren by the first husband, and have children by the second, because their must be a certain proportion between both seed: And if they be wanting they are barren, which proportion is hard to be explained, and almost impossible: For we must not stay the first quality, for there are occult qualities in seed, by which they agree or disagree.

The third cause is when the womb sucks not in the seed, nor receive it in a right manner, as when the attractive faculty is hurt or hindered, by divers distempers of the womb, or when a woman hates her husband.

Attraction is hindered by tumours or ulcers in the womb, or by its being displaced, as Hippocrates, they who being too fat, and conceive not, the mouth of their womb is stopt up with the caul, and they conceive not till they are lean. But the more probable reason of not conceiving, is the matter of the seed turning into fat.

The fourth cause is, the retention of the seed, hurt by a moist distemper, then the womb is weak, and the fibres are loose, so that it cannot contract itself to retain, and the seed, by reason of its sliminess, cannot stick there. Also if the womb be too thick, not fleshy and soft, and be not sprinkled with blood, as it is in some by birth, which makes them barren, and in some after they cease to conceive.

If the orifice of the womb gape, after hard travail and abortion, by which the fibres are loosened and weakened, and the retention of the seed hurt. And if a woman, after copulation, cough, sneeze, cry out, dance, or be angry, or frightened, the same may be.

The fifth cause of barrenness, is the hurt of the altering faculty, which brings in the form and act into the seed: For if there be not a due proportion between the womb and the seed, there is barrenness, as seeds are choaked in marshy ground, or die, or are burnt in

dry and sandy ground : So man's seed is suffocated in a moist womb, and dried up in a hot. Hippocrates speaks of the true proportion between the womb, as it is fit to cherish this or that seed, thus: *Women that have thick and cold wombs, conceive not, and they whose womb is too moist, for they quench the seed ; nor do they conceive that have dry and burning wombs, for the seed is corrupted in them for want of nourishment ; they who are of a mean temper between these are fruitful.*

The last cause of barrenness, is want of menstrual blood, which is necessary for the first formation of the child. Therefore nurses that have much milk conceive, because the blood is carried to the breasts.

Therefore all the causes are reduced either to impotency, copulation, or distemper of the stones and seed-vessels, or evil conformation, or of a cold and moist distemper of the womb, which cannot attract, detain, and alter the seed ; sometimes from a hot and dry distemper that cannot nourish the seed, or from the enlarging of the orifice after child-bearing, or from humours, or being displaced, or the straitness of the vessels, or want of terms, or too many.

Hence we may gather, that barrenness is oftner from a fault in the women than the men : For in men there is nothing required but fruitful seed spent in a fruitful womb. But women, besides their meeting of their own seed, must receive, retain, and nourish the man's, and afford matter for the forming of the child, in which divers accidents happen, and any of these will cause barrenness.

Mark all these kinds of causes, that some do not properly cause barrenness, but only hinder conception for a time, as the closing of the womb, smallness of the privities, these do not simply cause barrenness.

Some bring other external causes, as eating the heart of a deer, or if she wear jet about her, or if harts-tongue be hanged about her bed : If she walk over the terms of another, or tread upon them unawares, or anoints with them, or puts the juice of mints into her womb.

Some are born so, from a fault in the womb, others are not simply barren, but in respect of the man, and when they have another husband they are fruitful. Some are barren till the constitution of the womb be changed. Some bring forth at first, and then by some fault, grow barren.

How shall we know that a woman is barren.

First, see if the fault be in the man or woman, lib. 3. *Of Sterility in Men.* For women see if they are apt to venery or not, or receive the yard fitly. 2. Search if she hath good seed answerable to the man, or whether she hath used quenchers of seed. You may know that she spendeth little or no seed, if she hath little or no pleasure in the act. Unfruitful seed is known by a disease in the womb, a cold distemper, the signs whereof are mentioned, a foul body shews the same, for good seed cannot be made of bad blood.

It is hard to find, whether the two seeds have right proportion, or the womb agree with the man's seed. Yet temperate with temperate, are very fruitful, because they are both of a good constitution. But intemperate couples are barren, but if one temper be good, it may mend the other, and she may conceive.

If it comes from a medicine that destroys the seed, she will tell. If enchantment be the cause, tho' they love yet they cannot copulate. Or whereas, they loved each other, now they fall out without any cause.

Ask the woman how her womb doth attract, retain, and cherish the seed: If it hath a tumour, or have matter or not? Whether there be a natural hereditary imperfection? Enquire concerning her family, if many were barren, whether she hath had hard travail or abortion. Whether the seed comes away presently after, or at a distance, after some days? if so, then the woman's seed is unfruitful, or there is a distemper in the womb that keeps it from cherishing the seed.

If the terms be wanting, they are viragoes, and have hair on their chins, or they are fat, and seed turns into fat; or they are very lean, because they want blood.

Hippocrates proves barrenness thus: Put a fume (saith he) under the coats of a woman, and let her be close cloathed about, and if the scent comes to the nose, she is not barren, and he bids you put garlick cleansed into the womb, and if she smell of it at the mouth, she is fruitful.

A natural bad disposition that causeth barrenness is not curable; Hippocrates saith that barrenness from ulcers is hard to be cured. A woman that conceives not, from disagreement with her husband's constitution; by another husband, in time may be cured, or some distemper that causeth sterility may be mended with physic.

Take away the causes, amend the distemper of the womb, whether with matter or without matter, is to be mended, which causeth either no seed, or that which is unfruitful, or not convenient, see part. 1. sect 2. cap. 1.

Take medicines of an occult quality are best. As, take rocket-seed, filer-montane, each half a dram; ivory-shavings, cinnamon, nutmeg, each a dram, musk (in such as may) three grains, white sanders, three drams make a powder, give a dram with wine.

Or, Take spices, diomoschu, diambra, each a dram, the matrix of a hare, or boar-stones, and the yard of a stag, each half a dram, nutmeg, cinnamon, cloves, rocket-seed, wild parsnip seed, each a dram, musk, amber, each four grains, with sugar as much as all, give two drams in wine.

A confection. Take sweet almonds, pistachoes, pine-nuts, hazel-nuts, each an ounce, citron-peels, ginger, cloves, cinnamon, each half a dram, rocket-seeds two drams, give a spoonful at bed-time.

Or make this marsh-pane. Take sweet almonds, four ounces, pine, pistachoes, hazel nuts, each two ounces, diambra, diamoschu, each a dram, ivory, half a dram, cinnamon, half an ounce.

An electuary. Take conserve of rosemary, six ounces, dog-stones candied, two ounces, orobus, schinks-reins,

boar-stones, sows-womb, deer's-privities, ivory, turnip-seed, fennel, nettle-seed, rockets, clary, wild mustard, each two drams, pine-nuts, sweet almonds, each half an ounce, diamoschus-dulcis, a dram, oil of nutmegs by expression, two drams, with syrup of bettony, make an electuary. Or use triphera without opium.

Or use baths, incersions, fomentations, fumes and baths, after terms for five days.

Take briony, masterwort roots, mercury, mugwort, penny royal, marjorum, bays, sage, motherwort, juniper berries and tops, make a bath.

Or use sulphur baths of allum, niter, bitumen; these do much good.

A fume. Take labdanum, storax, calamint, benzoin, each two drams, wood aloes, a scruple, musk, six grains, with infusion of tragacanth made in rose water, make troches.

Make pessaries of green mercury and motherwort. Or, take mastich, storax liquid, each half an ounce, balm, nep, mercury, each a dram, civet, half a scruple, with wax make a pessary. After baths and fumes, anoint the pectus and navel with this: Take oil of keir, half an ounce, oil distilled of marjorum, a scruple, of cloves, half a scruple, of nutmegs by expression, a dram, storax liquid, two drams, civet and musk, each six grains, with wax make a liniment. After bathing, let her have a bag upon her belly, of balm, calamint, mints, motherwort and wine, let her wear plaisters upon her loins and perinzum, till the week before her terms. As, take the plaister for the mother, an ounce, storax liquid, caranna, each two drams, gallia moschata, half a dram, oil of cloves, half a scruple, of nutmegs by expression, a dram, with oil of keir, make a plaister. If the womb be too loose and slippery, use clysters of juice of mercury, with honey baths, pessaries, fumes.

If the mouth of the womb gape, a decoction in wine of myrtles, mastich, wood, vines, olives, wormwood, cypress roots, comfrey, snakeweed, cinquefoil, red roses, pomegranate flowers, foment the privities, or with

powder of mastich, frankincense, allum, wood aloes, make a fume.

Other diseases are to be cured, as before shewed.

Let it be to increase seed, of much good juice. In the time of copulation, avoid passions, anger, sadness, fear. Let love be invited, and if it burn, there will many spirits flie to the womb and privities.

C H A P. III.

Of Barrenness for the Time, and conceiving seldom.

SOME conceive the seventh, eighth, or ninth year after wedding. Some presently, but not after the first any more, or not in many years after.

If virgins marry afore fourteen, they conceive not; or if the constitution of the womb be bad, or the seed. Some conceive not from the disagreement of seeds, till their constitution be changed.

They who want terms, or have them disorderly or are sickly, seldom or never conceive with child, or had hard travail, or a dead child. Some are weakened; so that after the first child, they have no strength to conceive.

All these will be related: Whether she be married too soon or hard travail, or abortive, or had a dead child, or a mole: If they were not, the seed and womb have not a just proportion with the man's, but it may be alter'd by age.

If the womb be much hurt after hard travail, or any thing turn in it, or broken, they seldom conceive again, and if a woman marry at a ripe age, and have no remarkable disease, and conceive not presently, she is not to be accounted barren, because some private indisposition hinders conception, which after may be altered, and she may prove fruitful.

A woman that marries too young, after she hath once conceived, and then ceaseth, must use venery sparingly, till she grow older, that she may recover the strength she lost in her first travail. And if a woman marry at ripe years, and conceives not by reason of the

driness of her womb, let her use baths, fomentations, and emollient pessaries. If she conceives not from weakness, strengthen the womb, and let her not use venery often.

If virgins be sick, from seed retained, or terms, let them marry: But if their be a fault in the liver or spleen, or the whole body, that may be increased by venery, it is better that they be cured before they be married. And if they cannot be cured, let them not be married.

If the womb be distemper'd by birth, or a disease, cure it as in diseases of the womb: If it be from a mole or flux of blood, cure it as it hath and shall be shewed.

If it be from a dead child, first cleanse it with juice of mercury, and then put treacle or mithridate dissolved into the womb, or with a pessary give them outwardly.

C H A P. IV.

Of Conception and Forming of the Child.

Conception is an action of the womb; after fruitful seed both male and female is received, mixed, and nourished, and its strength is stirred up to do its office. Seed and cœma differ: Seed is that which comes from both male and female, but cœma is that which is mixed of both, and is called *conception*, which produceth a child.

This conception is presently, when two seeds meet in the womb, in less than seven hours after they are spent, if the heat of the womb preserve them. Nature is not idle a moment, but presently falls to conformation: Therefore Hippocrates saith, that the beginning of conception, is to be reckoned from the day that the seed is retained; and if she conceives not from the weakness of the seeds or womb, the seed will fall out in seven days; for Hippocrates saith, *That conception and abortion are judged in the same time, as a disease, health and death are judged.* And Aristotle saith,

if seed remains within till the seventh day, there is certain conception.

As for formation, the soul lying in the seed makes its own house, for all acknowledge a forming faculty, and you must then suppose there is a substance, from whence this faculty flows. And though Aristotle saith, that seed is a living creature, in powers not that there is not the essence of the soul in the seed, and that it is not a living creature in respect of the first act; but because it is not come to the second act, for want of fit instruments, which being perfected, it hath the second act and all its operations, which for defect of organs, it cannot produce.

There are divers opinions of the time of formation; they are best that say the membranes are first made, which wrap the child with the navel vessels by which it is joined to the mothers womb, and receives nourishment for the child. Then all other parts are made sooner or later, as the child requires for dignity of necessity.

We intend here to speak of women's disease, therefore there are three things required for the formation of the child. 1. Fruitful seed from both parents, in which the soul remains that hath a forming quality to make its own habitation. 2. The mother's blood is required to enlarge the child to perfection. 3. There is required a good constitution of the womb to nourish the seed, and stir the concealed force. If these three be right, there is a child that is sound and perfect, that will be born: But if any of these be wanting, there are twins, or more, and other faults, of which in order.

C H A P. V.

Of the Generation of Twins, and many Children.

NATURE hath ordained that a woman should conceive but one child in these, and other countries especially, and that every year; yet in many places she hath more; one had five at every birth, twenty at four lyings in. Margaret the Countess of Hol-

stein, in the time of the Emperor Henry VII. had three hundred sixty four at one labour. And another countess in the time of Frederick XI. had five hundred and fourteen children at once, being boys; these are so seldom, that they seem incredible.

I speak nothing of the causes of such monstrous production, but of twins, or of three or four. It is certain they are got at one time: And this differs from superfetation, which is at many times. And you must not impute it to the divers cells of the womb: for women have no such cells, but only a line that divides the left side from the right: But it comes from the division of the seed into divers parts, and the least forming force in the sides is compleat, and make a child of every part of it. And because the cavity of the womb cannot admit so many parts of seed, being bigger than a bean; and if it do admit them, how can the seed be divided at one copulation into so many parts? I suppose that such women have naturally a larger womb, so that much seed is divided. And as twins are begot at the same time, so they have but one placenta, or part that receives the navel vessels of both, but they have their several coats.

It is hard to know whether a woman have conceived twins, only their belly is not even, but divided with seams and wrinkles; and the weight is commonly greater, and the motion is not one nor the like.

If a woman have two children, and be weak, she is in danger in her travail, twins of one sex are more lively than of both sexes. And one is by experience, weaker and shorter lived than the other.

C H A P. VI.

Of Superfetation.

IT is seldom that a woman hath many children at divers copulations, but it is sometimes, and is called *superfetation*, that is, a new conception, after the former, though Hippocrates writes, *that the mouth of the womb, after conception, is so shut, that you cannot*

put in a needle point, yet a woman with child may take such pleasure after, that she may a little open the womb to receive seed again, and draw it in, which may form another child. Therefore the cause is the pleasure the woman hath, which opens the womb again to attract seed. And it is necessary that the seed received be in its proper membrane, and peculiar receptacle.

These come sometimes sooner, sometimes later: sometimes sooner, sometimes the same day, or the following, sometimes long after. Sometimes they have a third superfætation, so that they have too living children, and one mischance.

It is known only by the motion of the infant, when it is conceived long after the first.

It is dangerous for the mother, for fear of abortion, and for loss of much blood by two births at great distance of time.

It is best to leave the whole work to nature, and women ought to take heed of superfætation: Therefore after they have conceived, let them meddle no more.

C H A P. VII.

Of the ill Formation of the Child.

IN the formation of the child; there are divers symptoms. 1. In the weakness of the child. 2. The parts are more or fewer, to which you may refer hermaphrodites. 3. The parts are greater or less, as dwarfs or giants. 4. There is some part out of place or shape, as histories shew abundantly.

You must find the causes in the seeds, terms, womb, and error in formation: The cause of them is the action hurt of the forming faculty: This is not always from itself, but from the unfitness of the matter and fault in the place, which keeps it from the intention; for actions of active things are not but in a disposed patient. Sometimes there is an extraordinary cause, as imagination, when the mother is frightened, or imagineth strange things, or longeth vehemently for some

meat, which if she have not, the child hath a mark of the colour or shape of what she desireth, of which there are many examples.

But I doubt whether all errors in formation, depend altogether upon the imagination; for the spirits and humours are troubled by the passions of the mind, and so flow forcibly immediately to the womb or other parts, and this disturbs the forming faculty in its work. Also the forming faculty being overcome with plenty of humours, or wanting spirits that are gone another way, may by chance make an ill shape; therefore the passions of the mind are the first causes of error in formation, and imagination helps by stirring up the appetite. These are common errors of formation.

Others are determinate errors, not simply from the imagination by the passions which have no determination to such a thing; but no other sense can be besides the imagination: But how she directs the forming faculty for the producing of such effects, it is hard to be understood, but there must be some imagination, and the forming faculty, that it may impart the species sent from the external senses to the forming faculty.

And this is the cause of the consent of the upper and lower faculties; for the soul is the same in the whole body, and every where fitted with the same faculties: But it doth not exercise all in parts, but by the proper determinate organ or instrument.

And though the child hath its soul, yet while it is in the womb, it depends upon the soul of the mother, as the fruits partake of the life of the tree while they are upon it, therefore it is probable, that whatever move the faculties of the soul in the mother, may move the same in the child; hence it is, that while the forming faculty operateth in the seed and womb of the mother, if any species be sent to the imagination cannot make this impression, but that which makes a great admiration, or terror in the mother when the forming faculty is at work, as when she beholds one with six

fingers, she brings forth the like, or when she produceth hair where it should not be, or the likeness of a beast in any limb, or when she seeth any thing cut or divided with a cleaver, she brings forth a divided part or a hair-lip.

C H A P. VIII.

Of a Child turned into a Stone.

JOHNS Albofias, doctor at Senon, and Simeon Provarchar of Lingo, physician of Senon, write of this in French and Latin.

I shall give my opinion with others.

Two things are to be observed in this wonderful history, *First*, Why the child in the time of travail, being dead in the womb, did not stink, as is usual, or kill the mother suddenly, or was not cast out by degrees, being rotten? *Secondly*, By what force the child was turned into a stone.

For the first, the mother lived twenty-eight years after she had this child, therefore it is not credible, that the womb was so cold, that it might hinder putrefaction, as some think. It seems more probable to be, that these questions, explanations, depends upon one principal for the cause that made the stone's hardness kept the child from putrefaction; but what that is, it is obscure.

Many fly to the efficiency of the first qualities, others to driness, others to coldness, others to both. I acknowledge heat, cold and driness to be helping causes for breeding of stones in man's body; but the chief cause is a stone-breeding juice or spirit, of which I have spoken at large.

The principles of generation were weak in this child, and impure; and this stone breeding juice was mixed with the blood in the humours: Hence it is, that it was not born alive, as in a mole bred in the womb, which women have till they are old, and die with it, and yet it stinks no more than stone, bred in most parts. But there is but this history of such a birth.

IT is flesh and mass without bones or bowels gotten of an imperfect conception instead of a child. The Latins call it a mole from the weight, because it is troublesome to women, as a millstone in Latin, call'd *Lapis Mosaris*.

Sometimes it is unshapen flesh without bones, only full of veins with a skin over it, and nothing within, but like the parenchyma of the bowels. Sometimes it is membranous and fibrous, without shape. Sometimes it is long, round, or like a quarry of glass, or like a brute beast. Some have brought forth three moles like men's yards.

Some are like congealed blood, or the placenta of the womb, into which the navel-vessels are inserted; some grow and are nourished, and some have an obscure sense. Sometimes they are sent out alone, sometimes with or before the child, of which there are many histories. Some bring forth monsters for moles.

A mole is sooner bred when the blood is impure, and unfit to nourish, and is made when they copulate in the flowing of the terms that are unclean. It is neither from heat nor cold principally, but from the error of the forming faculty.

They are hard to be known before the fourth month, then they are known by such as can distinguish between the motion of wind and a child.

2. If a woman turn from side to side, it falls like a stone to that side she lies on, and is heavy. If it have any motion it is trembling, and beating, with contraction and dilation like a sponge. If after the time that the child should move, there be no motion, and the belly swells, and there is no sign of a dropsy, it is a sign of a mole.

3. In women with child, there is milk about the fourth month, but in a mole the breasts swell, but there is no true milk.

4. They are more pained and faint, and have more pain in the back and groins.

If it be with quick child, it is hard to be known, but it is known by its weight in the womb, which she perceives when she gets up to walk, or moves from side to side; some are then strong and well coloured.

It hurts the womb and the whole body; if it be divided, it is less dangerous; when it is soft, it is cast out the third or fourth month. Sometimes it ulcerates or tears the womb, and causeth great bleeding. Some have been cast out or drawn out with great danger; some grow old with them in, and find no inconvenience but the weight.

To prevent take heed of venery in the terms, or before the terms, or when the body is foul, or obstructed in the womb.

When it is, take it away presently with things that send forth a dead child. Hippocrates sheweth the cure in few words. First, *Foment the whole body*, &c. therefore if she be plethoric, let blood largely in the foot at divers times.

Then purge often with strong physic. Take althæa, lilly roots, each half an ounce, althæa, mercury, pellitory, bank urfine, each a handful, camomile, melilot flowers, each half a handful, sanugreek and linseed, each six drams, boil them in broth to a pint, add sweet butter, oil of sweet almonds, lillies, each an ounce, make a clyster, repeat it often.

Make baths, liniments, fomentations (then move the terms) with dittany, birthwort, briony, &c. Take briony, birthwort, each half an ounce, asarum, two drams, rue, savin, mugwort, dittany, penny royal, motherwort, each half a handful, elder and camomile flowers, each half a handful, line and sanugreek seeds, each half an ounce, boil them to a pint, add hiera, an ounce and half, troches of alkandal, a dram, oil of rue and keir, each an ounce and half, make a clyster, of the residue make a cataplasm for the belly.

Or this pessary, take troches of myrrh, galbanum opoponax, dissolved in wine, each two drams, fowbred roots a dram, white hellebore, half a dram, with juice of rue.

If these will not do, let the midwife take it out with her hand, if it be half rotten. Or leave it to nature, which doth it in time.

To stop the flux of blood after a mole is taken out, use things against over-flowing of the terms. As take plantain, shepherds purse, bramble, oak leaves, red-roses, each a handful, boil them in steeled waters, then take barley bran, two ounces, pomegranate peels, red roses, comfrey roots in powder, each an ounce, frogs-burnt, bole, sanguis, draconis, each half an ounce, with a decoction aforesaid, and a little vinegar, make a cataplasm for the region of the womb. Take away pain with anodynes, mentioned in pain of the womb; keep up the strength with meat of good juice.

Quest. Whether a mole be without the company of a man, and without his seed?

To speak freely of this which many doubt, I suppose that many are made of a weak man's seed, mixed with the woman's seed, and much blood: But histories confirm that widows have had them without man's seed, but not of the shape with the other, and being voided, they melted, being in the air, into water.

I think virgins cannot have them; from wantonness, or in sleep they may spend their seed; but because it is weak and the blood necessary for formation, neither is drawn by the womb, nor flows to it of its own accord as it doth in those that have had children; and the vessels of the womb in virgins are straiter than in widows, and others that have had children. Therefore though the seeds of virgins flow into the womb, yet they cannot have a mole for want of blood, which is necessary for the forming the same. This is to be understood of moles which are not vital, for vital moles, that have some life, cannot be got in virgins or widows, without the seed of man.

C H A P. X.

Of Monsters.

Histories tell us of many monsters brought forth by women. We spake of worms, sect. 2. chap. 8.

They are like toads, or mice, or fish. Gordonius saith, it is usual in Lombardy, Lycosthenes saith, and others also, that serpents, dogs, and other monsters, with parts like brute beasts, have been brought forth.

Gasper Baubin speaks of one Ann Troporin, who lived in 1571, brought forth two serpents with her child: In harvest, hot weather, she had drank water in a brook in a wood near Basil, where she thought she drank the spawn of a serpent; for a little after that her belly swelled, and three months after she was big with child, and the serpent grew as the child did. Her belly was so big that she carried it in a swathing band. She was delivered atlast of a lean male child; and because they suspected worms or snakes from the gnawing and strange motion she felt that year, they put a bason of milk under her; and then they expected an after birth, out came a serpent, which she saw, and perceived another coming forth, they were all an ell long, and as thick as a child's arm. Thus Baubin, and he speaks of others, if you please to peruse them.

A monster is that which is either wholly or in part, like a beast, or that which is ill shaped extraordinary.

Histories witness that a monster may be from human seed, and the seed of a beast, it is seldom, for the forming faculty doth not err of itself, but is seduced by the imagination, or frustrated of its ends, from a fault of the spirits, the heat, or matter. Therefore imagination is the cause of monsters: For histories mention, that women with child, by beholding men in vizards have brought forth monsters with horns, and beaks, and cloven feet. The same is when spirits, or heat, seed of blood, are weak or little.

And though doctors cannot cure monsters, yet they are to admonish women with child not to look upon monsters, and to strengthen their spirits and heat, and to keep the seed and blood right, and not to allow copulation in the time of their terms, lest any monstrous birth should be from impure blood.

C H A P. XI.

Of False Conception, and Swelling.

False conception or gravitation is, when the terms are stopt, and the belly swells, and there are signs like those of a true conception, then they think themselves with child, and as Hippocrates saith, *They believe not to the contrary till ten months are past.* The causes are wind in the womb, or watery matter, or thick flegm.

These are bred from sickly seed retained, upon which nature works in vain; or from a fault in the terms that corrupts the seed, and breeds bad humours. The like appears in virgins when they begin to have their terms, and it is discovered by pain.

The terms flow not as in a true conception, but in this there is pain of the head, loins, belly, and groins, of which Hippocrates saith thus: *They have a false conception without terms appearing, with a swollen belly, have the head-ach, and there is no milk in their breasts, but what is like water, and very little.* Moreover the belly swells sooner than in a true conception; their colour changeth, their face and feet swell; they loath meat, faint and have a deprived appetite. The surest sign is the time of child-bearing being past.

They are commonly barren, or have ulcers in their privities.

It is cured by evacuation of the matter in the womb with proper medicines, as in the chapter of the distemper of the womb with matter, and of inflammation of the womb and dropfy.

S E C T V.

Of the Government of Women with Child, and preternatural Distempers in Women with Child.

C H A P. I.

Of the Signs of Conception.

IF she keep the seed, it is a sign she hath conceived, and a man may know that the seed is kept, if he find in copulation that his yard is sucked and drawn

by the womb, and the privities are not moist. And if she perceives little or no seed to come forth again, and grow chill and quiver, and perceive a twitching in her womb, from the great delight; and the mouth of the womb closeth, and the terms stopt.

But they are deceived when they count or reckon from the stoppage of the terms. For some have their terms twice or thrice after they have conceived, and have them all along without hurt.

The chiefest sign of conception is when there is at first loathing of meat, pewking, pica, or preternatural appetite and vomiting. And when they hate that they earnestly affect, or faint when they think of them.

About the fourth month the child moveth, which is not in a mole, the breasts after that swell with milk, and the last are the surest signs. From the face and urine there is no certainty.

Hippocrates teacheth us to know whether it be a male or a female: 'If she be with child of a boy, she is better coloured; but pale if a girl. And the boys lie on the right side, and girls on the left, in the womb.'

C H A P. II.

Of the Government and Diet of Women with Child.

THE diet is either for such as are sound, or as have diseases.

As for the air Hippocrates saith, 'If there be a wet warm winter with southerly winds, a drying spring with northern winds, they who conceive in the spring abort upon any small occasion.' Or if they bring forth, their children are weak and sickly, or die. Let her avoid all evil scents, as of rue, penny royal, mints, castor, and brimstone. Some cannot bear sweet scents, let them not look upon terrible things, nor hear great noise of guns.

Let meat be easy of concoction: Let her eat quinces to strengthen the child, or sweet almonds with honey, sweet apples, grapes. Let her abstain from sharp

meats, very bitter, or salt, and things that can provoke terms, as garlick, onions, olives, mustard, fennel, pepper, and all spices. In the last months, cinnamon is good, summer fruits are nought for her, and all pulse. When the child is bigger, let her diet be more, for it is better for women with child to eat too much than too little, lest the child should want nourishment.

Let her drink moderately of clear wine, nor exercise too much, nor dance, nor ride in a coach that shakes, let her not lift any great weights in the first and last months, in the ninth month let her move a little more, or dilate the parts, and stir up natural heat.

Let her abstain from venery in the first months lest there be a mole or superfætation, or the child be hurt, but she may use it moderately in the last.

She may bathe in the last month, once in a week to loosen the privy parts. Let her avoid anger, sorrow, fear, and too much mirth.

Let her sleep, rather than be too watchful, let the belly be kept loose in the first month, with prunes, raison or manna in broath; and let her use medicines to strengthen the womb and the child.

An electuary. Take conserve of borrag, bugloss, red roses, each two ounces, balm an ounce, citrõn peel and shebs, mirobalans candied, each an ounce, extract of wood aloes, a scruple, pearl prepared, half a dram, red coral, ivory, each a dram, precious stones, a scruple, candied nutmegs, two drams, with syrup of apples and quinces, make an electuary.

Rolls. Take pearls prepared, a dram, red coral, and ivory each half a dram, precious stones, each a scruple, yellow citron peel, mace, cinnamon, cloves, each half a dram, saffron a scruple, wood aloes, half a scruple, ambergrease, six drams, with six ounces of sugar dissolved in rose water, make rolls.

Apply strengtheners to the navel, of nutmegs, cloves, mace, mastich, coral made up in bags, or a toast in malmsey, sprinkled with powder of mints.

Of the Cure of Women with Child in General.

THEY have divers chronic and acute diseases, as fevers, pleurisy, quinzie, or inflammation of the bowels, of which Hippocrates (if a woman with child have an acute disease, it is deadly) there is a double danger: 1. In respect to the fever, which Galen saith will be continual. 2. In respect of the want of nourishment for the child. For if a woman with child be fed, the fever increaseth. If she hath an apoplexy, epilepsy, convulsion, cramp, she cannot bear it out. But acute diseases are not always deadly in women with child.

They have sometimes intermitting fevers, coughs, from which they are hardly freed before they are delivered.

Quest. 1. Whether must women with child use a sparing diet?

If you give her a diet, at a long distance, the child will be starved. If you give her a full diet, and often, the fever will endanger both mother and child.

Therefore be moderate, and add something to the diet, which the mother loved before the fever, for the child's sake, and for the fever, abate the diet, in the first months let the diet be little, in the middle and last months let it be larger.

Quest. 2. Whether may a woman with child be let blood?

Hippocrates saith, *If a woman with child be let blood she will miscarry, and if the child be older the sooner.* This is to be understood of great bleeding, which was pints in his time, but now we go by ounces.

Therefore if bleeding be required in a fever or the like, and the woman with child be in strength, you may boldly let blood upon these conditions; 1. That you take not nourishment from the child, let it be little, and you will take more, do it the second time, lest you weaken. 2. Open not the foot, nor basilica, but the mediania. 3. Before you bleed, strengthen the

child by applications to the navel. And if they abort in a fever, you must impute it rather to the violence of the fever, than to the bleeding, and you used the necessary help for preserving the mother. But it is safer in the first than in the last months, because the child needs a further diet.

You may also open a vein in a woman with child that hath no disease, to prevent abortion, when there is much blood in the fourth or fifth month, especially if they have no fever, and are strong, as Celsus saith, a *strong child, and a lusty old man, and a healthy woman with child, may be safely let blood.* And Hippocrates forbids bleeding, only lest the child should want nourishment.

Quest. 3. Whether may a woman with child be purged?

You must not give strong purges, lest their force which moveth the humours, should reach to the womb, and cast out the child. Therefore you must not purge women with child in all diseases, nor at all times, but only in the fourth month 'till the seventh, and that sparingly; and if the matter swell and abound, as Hippocrates shews. For the danger from the turbulent matter is easily avoided thereby, for it will be purged with more ease, than when it is fixed and quiet. 1. Therefore only purge in an accute disease. 2. From the beginning of the fourth only to the end of the sixth. Use no vehement medicine, nor very bitter. As aloes, which is an enemy to the child, and opens the mouth of the vessels, nor coloquintida, nor scammony, nor turbith, but use cassia, manna, rubarb, agaric and senna, but diacydonium purgers are best, with a little of the electuary of the juice of roses.

If there be chronick disease, she may also be purged safely, especially if she be used to it, and strenghtners be applyed to the navel.

Quest. 4. Whether purging or bleeding is most dangerous for a woman with child?

We shewed in the last question the necessity of pur-

ging and its danger by the great motion of humours, which if it reach the womb, causeth abortion, because it causeth pain in the belly, and provokes the terms. But bleeding disturbs the humours less, nor dont hurt any way, but by taking nourishment from the child. And this you need not fear if there be too much blood. Therefore purging is more dangerous than bleeding.

Quest. 5. Whether is it lawful to cause an abortion to preserve the mother?

A christian may not cause an abortion for any cause, for it is wicked; and the Gentiles in Hippocrates's time never allowed it; they could not hinder conception, much less would they destroy it when made. Nor must the mother be preserved by the loss of the child: For we must not do evil, that good may come thereby.

But if to preserve the mother the physicians purge or bleed, and the abortion follow, the fault is not in the physician that intended it not, but in the weakness of nature, and of the child; and it is better to preserve the mother, than by neglecting the lawful means, let both die. Also the dead child must presently be thrown out.

Quest. 6. Whether are clysters, diuretics, and sweats, proper for women with child?

Though women deny clysters to them, yet if they have been used to them, that they may be given in a small quantity, such as only molify and supple; nor do they more hurt than lenitives.

Diuretics or things that provoke urine, are not safe, because they provoke the terms. You may not give gentle sweats, for nature will receive strength by the casting of their enemies. You must use alterers that are proper, as in syrup. Take the juice of unripe grapes about the beginning of September, three gallons, add pomecitrons or lemons bruised in half a pound, boil them till they are soft, and strain them, and with half a pound of sugar make a syrup.

L

C H A P. IV.

Of the Symptoms that befall Women with Child in the first Months.

THEY are loathing meat, pica or evil appetite, pukin, vomiting, belly-ach, flux of the belly, tooth-ach, and head-ach, giddiness. These all come from the stoppage of the terms, especially in a cachochymy or evil juice; for it goes to the stomach, and to the head first, they loath meat, Hippocrates saith is a sign of conception. And this is when the child takes the purest blood, and leaves the impure, which gets into the mouth of the stomach, and infects it, and hence comes the loathing of some sorts of meat.

Sometimes this ceaseth of itself; but if there be danger of a consumption in the mother, lest the child should be in danger for want of food, give a gentle vomit or stomach pills. As, take conserve of red roses, half an ounce, bettony, an ounce, preserved quinces, three drams, aromaticum rosatum, half a dram, pearl, prepared, half a scruple, with syrup of green ginger and quinces, make an electuary.

Anoint the stomach with oil of mastich, mints, quinces, wormwood, mirtles, &c. give astringents and powerful things with meats, and let it be roasted rather than boiled.

Pica is, when they desire strange and absurd things, as coals, ashes, &c. as she that longed for her husband's flesh; and tho' she loved him very well, she kill'd him, eat part, powdered up the rest. Of this disease we spoke in the third book.

Juice of young vine leaves, with syrup of quinces, is good against this, or the water that drops in May from the vines. This keeps the child from suffering by the mother's appetite.

Or this spirit. Take citron-peels, oranges, piony roots, as much as you please, and malmsey, digest them some days, then beat the roots and peels, add more malmsey, and distil them.

The third is loathing and vomiting, from an evil

vapour or humour in the stomach from blood retain-
ed. If vomiting, give her ease, stop it not, but leave
it to nature, it will cease after a month or two. If it
be with trouble, give a gentle vomit, or strengthen
the stomach, or give a little rubarb.

The fourth is pain of the belly, for wind and hu-
mours about the womb, that go to the guts, discuss
them as in chap. 3. *Of the Cholick*. Avoid moist so-
mentations, give cinnamon water, or spiced wine.

The fifth is a looseness, which must be suddenly
stopt, lest it cause abortion. First, give a gentle clean-
ser and strengthener, as rubarb with syrup of roses
solutive, the quinces at the first course at meals, and
rise, starch, almonds, conserve of roses, quinces, ap-
ply to the navel a pultis of quinces, mastich, nutmegs,
mace, cloves.

The sixth is the tooth-ach, from a sharp humour
from the retention of the terms, that goes to the roots
of some tooth, and hurts the membranes. It ceaseth
commonly of itself, yet if it be great, use a plaister of
mastich and tacamabacca to the temples, and hold in
the mouth the decoction of fernroots, cinquefoil, snake-
weed, sage, mulberry barks, &c.

The seventh is head-ach, when the vapours from
terms stopt, ascend and twitch the membranes of the
brain, it must be repelled and abated with lenitives, of
which in lib 1. part. 3. sect. 1. chap. 3. *Of Head-ach*.

The eighth of the megrim, from the vapours disturb-
ing the spirits that go to the head by the veins and ar-
teries, or by the gullet. If it cease not, discuss the va-
pour, and strengthen the brain inwardly and outward-
ly as in vertigo.

C H A P. V.

*Of the Symptoms in Women with Child in the middle
Months.*

THEY have cough, heart-beating, fainting, watch-
ing pains in the loins and hips, and bleeding.

1. The cough is from a sharp vapour that comes to

the jaws and rough artery from the terms, or from a thin part of that blood gotten into the veins of the breast, or falling from the head to the breast. This endangers abortion, and strength fails from watching; therefore purge the humours that fall from the head to the breast, with *rubarb*, *agaric*, and strengthen the head as in a *catarrh*, and give sweet lenitives, as in a cough.

2. Palpitation of heart, and fainting, is from vapours that go to it by the arteries, or from blood that aboundeth, and cannot get out of the womb, but ascends and oppresseth the heart. Use cordials, as in a syncope, inwardly and outwardly. If it be from too much blood, as in a plethory, open a vein.

3. Watching is from dry sharp vapours that trouble the animal spirits, then use frictions, and wash the feet at bed time, and give syrup of poppies, dried roses, emulsions of sweet almonds, and white poppy seed.

4. There is pain in the loins and hips from the weight of the child or from the terms stopt, or growth of the child, that stretcheth the ligaments of the womb and parts adjacent, if there be plethory, bleed. If it be from the weight of the child, hold it up with swathing bands about the neck.

5. There is a flux of blood at the womb, nose, hæmorrhoids, from plenty or from the weakness of the child that takes it not in, or from evil humours in the blood, and stir up nature to send it forth. Also the vessels of the womb may be broken or torn by motion, fall, cough, or trouble of mind. This is dangerous, of which Hippocrates saith, The child cannot be well; if it be from blood only there is less danger, so it flows by the veins of the neck of the womb, for it takes away plethory, or takes not nourishment from the child.

If it be from the weakness of the child that draws it not, abortion often follows, or hard travail, or she goes beyond her time. If it flows by the inward veins of the womb, there is more danger by the openness of the womb. If it come from evil blood, the danger is

like a caeochymy, which is like to fall upon both. If there be plethory, open a vein warily, and use astringents. As, take pearl prepared, a scruple, red coral, two simples, mace, nutmegs, each a dram, cinnamon, half a dram, make a powder, or with sugar rolls, or give this in broth. Take red coral, a dram, pearl, half a dram, precious stones, half a scruple, red sanders, half a dram, bole, a dram sealed earth, tormentil roots each two scruples, with sugar of roses, and manus christi, with pears, six drams, make a powder.

You may strengthen the child at the navel. If there be a caeochymy, alter the humours, and if you may evacuate. You may use amulets in the hands, and about the neck in flux of hæmorrhoids; beware of the pain. Let her drink hot wine with a roasted nutmeg.

C H A P. VI.

Of the symptoms that are in the last Months.

1. **T**HE urine is stopt from suppression of the neck of the bladder. Let her then lie down, and let the bladder be fomented with a bag of pellitory, parsley roots, mallows, linseed, and the like, or use the catheter.

2. The belly is bound from a hot and dry liver, when the child draws all the moisture to it, or presseth the guts. Let her then use moistners, as butter, mallows, borrag in broths, or clysters in a small quantity.

3. The veins appear in the hips and legs as various only, then keep them from walking, and let their feet be lain upon a stool.

4. The legs swell from serious blood, but this goes away with the after birth, and is the sign of a female child; but if she cannot walk, foment with lye made of vine branches and wine, or with a decoction of o-rigan, penny royal, camomile, calamints. Or,

Take bean and lupine flour, each two ounces, tartar, an ounce, pigeon's-dung, half an ounce, with steeled water and juice of coleworts, make a poultis,

rub and wash the feet with soft water, in which camomile, origane and dill were boiled.

5. The skin of the belly is cleft with stretching after the fourth month, therefore use loosning liniments to keep off deformity, as marrow of veal and sheep's-legs, oil of sweet almonds, hens-grease.

6. The water gathered in time of being with child, between the membranes that hold the child, comes forth too soon, because the membrane are broken by leaping, or a contusion. This makes difficult birth, for that water was to moisten the parts. Therefore let her keep a good diet, and strengthen the child inwardly and outwardly.

C H A P. VII.

Of Weakness of the Child.

THIS is rather from weak seed, or little nourishment, or bad, causeth many diseases in the child. To hinder abortion and death of the child, know rightly the weakness, as Hippocrates saith, *they that will abort have first breasts that fall away*, which is from want of nourishment in the common veins of the womb and breasts. Hippocrates hath a second sign, which is this: *If a woman with child is weak.* 3. If the terms flow often, the nourishment is taken from the child. 4. A mother often being sick, shews that her child is weak, because her blood is not good, and the bad humours with the blood go to nourish the child, which makes it sick. 5. When the mother hath a flux of the belly, the child is weak. 6. When it begins to move, and is scarce felt, it is weak.

If it be from these causes, takethem away and strengthen the child; first, feed the mother high, with meats of good juice, and sweet almonds steeped in honey, raisins, quinces, outwardly thus: take malmsey, three pints, dissolve it in oil of nutmegs by expression, half an ounce, add powder of cloves, rue, each half an ounce, rose, sage, marjorum, pennyroyal water, each a pint, aqua vite, three ounces, dip sponges in it, and

apply them under the left breast, to the arm pits, hams, pulses, soles of the feet, and when they dry, wet them again.

C H A P. VIII.

Of Crying in the Womb.

CHildren have sometimes cried in the womb, as Fabricius saith in his epistle to his brother James Fineel, and Weindric of monsters writes thus: *In the city of Bressa a child was heard to cry in the womb three days before the travail, when he was a man he was miserable with poverty and diseases till he died.* Andreas Libavius writes the same, and others.

Some say, it portends evil to the mother, or child, or country. It is a voice by the expulsion of the air through the rough artery, and some air may be in the cavities of the vapours or spirits, as in eggs when chickens pip in them. And if the child have a rough artery, lungs, and breast, which are the organs of breathing sound, and the child is strong there is no hindrance, but it may utter a voice. But something, whatsoever it is, must stir it to make this noise.

S E C T. VI.

Of Symptoms that happen in Child-bearing.

C H A P. I.

Of Child-bearing in General.

WHEN the child can no longer be contained in so small a place, being grown, and requiring more nourishment, it kicks and breaks the membranes and ligaments that held it, and the womb by an expelling faculty, send it forth with great straining, and this is called *Travail*.

It is either natural or not natural, legitimate or illegitimate. The natural is, when the child comes with the head forward and heels upwards, with hands and arms to his thighs, and so the other parts easily follow: then the amnios is broken, and the water that was laid up in the time of being with child flows forth,

and moistens the passages; then the child with more force breaks the acetabula, from which the secundine is separated, and the other membranes are broken, and the blood flows into the cavity of the womb, and the child gets out by its expulsive faculty with such force, that it seems to fall rather than to be expelled, and the bones of the privities must needs be divided.

That which follows the birth, is above human capacity, namely, the transpiration of the navel vessels and lungs, and heart in the infant, and why nature ordered it, of which Galen elegantly in the 15th book, *Of the use of parts*, and 6th chapter.

There is also a legitimate birth when it is according to the law of nature; and an illegitimate, when it is before or after the time.

Hippocrates saith, that a birth in the seventh month is vital and legitimate. And it is sooner from the strength of the faculty and matter fit for formation, yet it is commonly weak except the seventh month be compleat. Of the eighth month, Hippocrates saith thus: *None lives that is born in the eighth month, because it cannot bear the two afflictions to follow*; but the reason of the arithmetician is better, that says an even month is imperfect. The nine or ten months are the best, as Hippocrates saith, *A child is born in ten months at the farthest*; and so says the wisest Solomon. Some say that a child may be born in the eleventh month, and Peter Apponefis was so born; and some say, they have been born in the fourteenth and fifteenth month; but rare things are not to be counted the law of nature. Generally physicians agree with Hippocrates though some dissent.

C H A P. II.

Of Abortion.

IT is the exclusion of a child not perfect nor living, before legitimate time. This time is defined by Hippocrates, *Whatsoever conceiveth, doth it within seven days, but they are properly abortions that come before the seventh day; and though some are in the fifth*

and sixth month that have lived, yet that must not derogate from the common law of nature.

Some differences of abortion are from the time and bigness of the child. For that which is cast out is little and round, without distinction of members at first, like a grape. Sometimes as long as a finger, and members may be distinguished. And sometimes the child is almost perfect.

The immediate cause is the expulsive faculty stirred up, and that is done by three means from Galen, from the weight, bigness, and pain. There are more causes, which we shall place in two ranks. The first is of the manner of the causes that provoke the expulsive faculty. The other is that which findeth out these ways by all the causes.

The expulsive faculty is provoked by the child being weak either from evil seed, or being dead. The child is weak for want of food, and from the mother's diseases either in her whole body, or in the womb, or parts adjacent that consent, as fevers, inflammations, fainting, convulsions, pain, vomiting, sneezing, cough, that move the spirits and humours, and shake the child, and stir up the nature to expel it.

Also straitness of the womb causeth abortion, by which means it cannot contain a great child. Also shortness of the navel vessels, which Fabricius first observed.

The outward causes are cold air after hot and moist, which get into the womb and provokes it, and hurts the child. The astrologers add the malignant aspect of the stars; also too much or too little meat, great watchings, purging, and flux of blood by the womb and hæmorrhoids. Also violent motion, as leaping, carrying of burdens, stro'es on the belly or back. Also passions, as anger, fear, sorrow. Also bleeding, purging, fasting, also smell of brimstone or ashes, hoofs burnt, or stink of snuff of the candle.

If the breasts be less, or much milk flow from them, or she feel much or often pain about the belly or loins

that go to the pubes and os sacrum, with a desire of thrusting forth in the womb. If the child change its place, and if it fall lower when it was in the middle of the belly, there is fear of miscarrying.

It is dangerous always, because it is with violence, there are also great symptoms; they are in less danger that have already brought forth a child; therefore the first is most dangerous, and the mouth of the vessels are torn, and they commonly become barren. Abortion is more dangerous in the sixth, seventh, and eighth month, because the infant being greater, causeth greater pain, and breaks the ligaments worse.

Consider the constitution before she is with child, and prevent every cause. If it be like to come from plethory, before conception open a vein, and after conception in the fourth or fifth month in the arms.

If it be from cachochymy, purge the whole body, and purge the womb with pessaries, and strengthen it, which in the cold and moist distemper of the womb.

If she have conceived, open a vein before the time be used to abort; if there be a cachochymy, purge gently at times. If there be a cold distemper of body, by slegm that hurts the womb, give the decoction of china or farsa, with strengthners of the child.

Avoid the external causes of abortion, and if they have done hurt, help it presently. Let not the belly be bound, if the child be weak, remove the cause of weakness, and strengthen it. Use things, and strengthen the womb, and child, as coral, kermes berries.

Or, take magistery of coral, a dram, pearl prepared, half a dram, ivory shaved, a dram, mastich, half a dram, grains of kernels, a dram, manus christi with pearl two drams, make a powder. If the abortion be at hand, and the pains increase, give this with a rear egg. Or, take conserve with red roses, two drams, red coral, mastich, each a scruple, give it presently.

Use the countesses ointment outwardly to the loins, reins, pecten and periem. Or, take oil of roses, miracles, mastich, quinces, each two drams, oil of mints, an

ounce, bdellum dissolved in vinegar, liquid storax, each two ounces, oil of nutmegs by expression, a dram, with wax make an ointment. Of the same with pitch, rosin, colophony, you may make plaisters. Let her hold a load stone in her hand, or tie it to her navel, or wear an eagle's stone under her arm pits, coral, jasper, smarags, diamonds. If these will not keep the child up, you must give over astringents and use lenitives.

Quest. Whether the straitness of the womb is the cause of abortion?

Hippocrates. 1. *de Morb*, saith, *That the womb may cause abortion, if they be windy, thick, great, or little*: And he shews in another place, that abortion may be from the straitness of the womb. And in another place he saith, *If a woman in the third, fourth, or fifth month miscarry often, and at the same time, it is because that the womb will not stretch*. And Galen confirms the same, and it stands to reason, for natural birth is when the womb cannot contain the child for its growth. Therefore if it be preternaturally too little, it is the cause of abortion. And though nature hath made the womb to hold the child, yet if it be not made large enough, it cannot contain it.

C H A P. III.

Of the Signs of natural Birth, and the Manner and Government of such as bring forth.

AT the time of her being to be delivered, let her take heed of astringents and thickeners, but let her eat meat of easy concoction, and of good juice, and sit every fourth day in a hot bath of mallows, sennugreek, linseed, mugwort, and camomile flowers, and after let her back, loins, belly, and privities, be anointed with the mucilage of althæa seed, and oil of lillies, and let the child be strengthened.

But when she hath pains from the navel to the groins, and in the back, then the ligaments and vessels are broken by which the child grows to the womb. And because the womb violently strains to discharge it, the

membranous fibres are extended, and commonly there are very great pains and throes, or the child will not be born; and it is an evil sign when the throes cease, because the expulsive faculty is weakned. And let not the midwife provoke throes 'till the time.

When the membranes are broken, the water flows out that comes from the urine and sweat of the child, first little, then more, then waterish blood, and the orifice of the womb begins to let out the child, and before the time, you must not provoke throes: Then let the midwife put her finger into the orifices of the womb, and she shall perceive something round and hard as an egg. Let her not lie on her back flat, but with her back up, that she may breath more freely.

After the child is born, you must press the blood in the navel vessels, towards the navel of the infant, and take heed that you lose not much blood in the cutting of the navel string, for it hath destroyed weak children, and you must labour to fetch out the secundine with the child, and if it be in the womb, anoint your hands with warm oil, and put them into the womb and fetch it out.

C H A P. IV.

Of Natural hard Travail.

THough child-bearing since Eve's sin is ordained to be painful as a punishment thereof, yet sometimes it is more painful than ordinary.

The first is from the mother, and the expulsive faculty. 2. From the child. 3. From the passage. 4. From the mother, as when the womb is weak, and the mother is not active to expel. 5. From weakness or diseases, or want of spirits, of which Hippocrates.

It is from the birth when they are twins or more, and both strive to go forth at a time, or if the child stick to a mole, or be so weak that it cannot break the membrant, or if it be too big all over, or in the head only, or if the navel vessels are twisted about his neck. It is from the passages, when the membranes are thick, the orifice too strait, and the neck of the womb

is not open sufficiently, as in such as labour of the first child, or very fat. The passages are pressed and strained by tumours in the adjacent parts, or when the bones are too firm and will not open, then the mother and child are both in danger, or when the passages are not slippery, or when they are broken too soon by reason of the thin membranes, or the water flows forth sooner than it ought.

You may know hard travail by faint throws that come at a great distance. And you must consider all things concerning the mother, womb, and child.

In hard travail, the mother and child are in danger, and the peritonæum sometimes breaks with the skin from the privities to the arse hole. If a woman be four days in travail, the child scarce escapes.

All things that move the terms are good to make easy delivery, as myrrh, white amber in white wine, or lilly water, two scruples or a dram, some give a drop of oil of amber, in vervain water, or a scruple of mineral borax, or half a dram, but begin with gentle things, as a spoonful of cinnamon water. Or, take cassia lignea, dittany, each a dram, cinnamon half a dram, saffron, a scruple, make a powder, give a dram. Or, take bozar mineral, a dram, cassia lignea, a scruple, saffron, six grains, give it in sack. Or, take cassia lignea, a dram, dittany, amber, each half a dram, cinnamon, borax, each a dram and half, saffron a scruple, give half a dram.

Or give some drops of oil of hazle in convenient liquor, or two or three drops of oil of cinnamon in vervain water. Some prepare the secundine thus: take the navel string and dry it in an oven. Take two drams of the powder, cinnamon, a dram, saffron, half a scruple, with juice of savin, make troches, give two drams, or wash the secundine in wine, and bake it in a pot, then wash in endive water and wine, take half a dram of it, long pepper, galengal, each half a dram, plantain and endive seed, each a dram and half, lavender seed, four ounces.

Or, take labdanum, two drams, storax, calamint, benzoin, each half a dram, musk and amber grease, each six grains, make a powder, or troches for a fume: Or use pessaries to provoke the birth. Take galbanum, dissolved in vinegar, an ounce, myrrh, two drams, saffron a dram, with oil of orris, make a pessary. An ointment for the pecten and navel. Take oil of keir, two ounces, juice of savin, an ounce, of leeks and mercury, each half an ounce, boil them to the consumption of the juice, add galbanum, dissolved in vinegar, half an ounce, myrrh, two drams, storax liquid a dram, round birthwort, sowbred, cinnamon, each half a dram, saffron a scruple, with wax make an ointment.

Also sneezings provoke the birth, and amulets, as a snake's skin about the middle, the eagle stone bound to her thigh.

If weakness be the cause, refresh her with wine and sops to the nose, confect alkermes diamose diamarg.

If there be twins, let the midwife order them with her hands, and help the foremost.

If the passages be not slippery, use an emollient fomentation, and oil of sweet almonds, hens or ducks grease, &c. If the belly be bound, give a clyster or suppository.

When medicine will not do it, break the membranes with the finger dipt in oil, or cut them.

When the child is still-born, let the midwife chew spices and blow in its mouth, or drop aqua vitæ in it, or anoint it with honey.

C H A P. V.

Of a vicious disorderly Birth, or difficulty preternatural.

IF the hand come not forth first, and the hands and feet are upwards, there is an ill birth.

Hippocrates reckons two causes, the largeness of the womb, and disorderly motion of the mother from pain, also the thickness of the membrane, which when it cannot break with the head, it attempts to do with the feet and hands.

The midwife may perceive in what figure the child comes forth.

All disorderly coming forth is dangerous to mother and child; but there is least danger when both feet come forth; this is called by the Latins *Partus Agrippanus*.

Let the midwife reduce it into the cavity of the womb, when it comes not forth right, and place it right.

When the feet cannot be thrust upwards, let the midwife supple the parts with oil, and take hold of the arm and help it, and give sneezings.

Let her always labour to put the child in a right posture by moving it with her hand, or taking the mother from the bed, and compose her in such a posture as may bring the child into a right posture, and that soon.

C H A P. VI.

Of a slow Birth.

THIS is when the child is longer coming forth than ordinarily; of this Massa writes, that a Venetian matron conceived by a husband of seventy years of age, and brought forth a child in the fifteenth month, blind, and without hands, which lived five months. Caraanus writes, that his father said, he was born in the thirteenth month. And Mercurialis writes thus: *That it was never seen or written that a woman had a live child four years in her belly, &c.* but these are rare and miraculous. The cause is the weakness of the seed, and want of the heat in the womb, which makes the expulsive faculty weak.

C H A P. VII.

Of a Child dead in the womb.

WHEN at the time of child-birth there is pain and breaking forth of water, which ceaseth presently without delivery, the child remaining in the womb, then the mother or child dies, or both. When

the travail is vehement from divers causes, they may also cause no birth, for either the more she may loose her strength, and the child not come forth, or both may die.

And if the child be weak, and move little, or the mother may be weak and the child great, the travail is hard, and doth die, or if the child come not forth in a right posture.

Or if the passages are ill proportioned, as when the bones of the pubes do not give way, or when there is scirrhus or other tumours that straineth the passages, there is no delivery, or the child dies by a disease for want of nourishment, or a fall, stroak, leap, or passion in the mother.

Search if the child be living or dead, for if it be dead, it will hurt the mother by rotting, and if the mother die, and the child be alive, take it out before the mother be buried. A child is known to be dead, if the mother and midwife perceive no motion, but it is raised by any strengtheners given, and when the mother moves from side to side, it moves like a stone, or when the face and lips of the mother are pale, and her extreame parts lived, and the breasts that were plump, are fallen, her breath stinks, water and stinking matter flows from the womb, there is a fever, horour, and fainting or convulsion, if the secundine come forth before the child.

If the dead child be not presently taken out, the mother is in great danger, there are great symptoms, and strange diseases, of which see Francis Roussel and others.

When the child comes not forth in time, and is alive, it must be taken out by the midwife or chyrurgeon, by cutting the belly and womb, of which in the chapter following. If it be dead, you must drive or take it out before it stinks, either by medicines or chyrurgery.

The medicines are such as stir up the expulsive faculty, but they must be stronger than before, because

the motion of the child ceaseth; as take savin, round birthwort, troches of myrrh, castor, each a dram, cinnamon, half an ounce, saffron, a scruple, give a dram with savin water.

Or, take borax, savin, dittany, each an ounce, myrrh, asarum roots, cinnamon, saffron, each half a dram, make a powder, give a dram.

Purge first, and put her in an emollient bath, and anoint the womb with oil of lillies, sweet almonds, camomile, hens and goose grease.

Foment to get out the child, a decoction of mercury, orris, wild cucumber, stæchas, broom flowers. Then anoint the privities and loins, with ointment of fowbread. Or, take coloquintida, agaric, birthwort, each a dram, make a powder, add ammoniacum, dissolved in wine, ox gall, each two drams, with oil of keir, make an ointment.

Or this pessary. Take birthwort, orris black hellebore, coloquintida, myrrh, each a dram powdered, add ammoniacum dissolved in wine, ox gall, each two drams. Or make a fume with asses hoof burnt, or galbanum, or castor, and let it be taken in with a funnel. If these will not do, use chyrurgery, it is done with the hand only, or with instruments, of which Agineta and Aëtius.

Charles Stephens shews how to use the hand without instruments. When you know the child is dead (saith he) place the woman in the best posture, and tie her so very fast, &c. see the rest.

John Brubi, takes the same course out of Shenk's observations. And because the strength faileth, refresh her, and abate pain, cherish the torn parts, and prevent symptoms.

To take away pain and strengthen the parts, foment with the decoctions of mugwort, mallows, rosemary, wormwood, mirtles, St Johnswort, each half an ounce, sperma-ceti, two drams, deer suet an ounce, with wax make an ointment. Or, take wax, our founcces, sperma-ceti, an ounce, melt them, dip flax therein, and

lay it all over the belly. In some countries women will not permit these, but leave all to God.

C H A P. VIII.

Of the Casarean-Birth.

THE belly and the womb are cut sometimes to take out the child, and this is called the *Casarean-Birth*, and they that live are called *Casar*: It is done in three cases.

1. When the child is dead, and the woman alive.
2. When the woman is dead, and the child alive.
3. When both mother and child are alive.

This is seldom, because either medicines do it or it is taken out by other chyrurgery, or the work is left to nature. Matthias Cornax hath a history of one that carried a dead child in her belly four years; it was taken out by cutting the womb and belly, and the mother lived, and conceived with child after; she fainted not at the time, and the wound grew together without stitching; and her terms after came in good order, and she had a lusty boy, 'till the second of June. The surgeons that had cut her afore were sent for, and the old orifice was open, and the mother and the woman present would not yield to the second cutting; therefore her strength failed, and the chyrurgeon took out a compleat child, but it was dead.

There are more histories of live children cut out of their mother's bellies being dead. And Roderic a Castro, saith, That an infant cannot live in its mother's womb being dead, except it be taken out the very time of her departure, or while there are vital spirits, because when the motion and life of the mother ceases, the life of the child also ceaseth; yet is his argument of no force, because the child hath its proper soul, and if it be well, it may live a while in the womb without benefit from the mother, as it doth when it is delivered: But take heed if it be not suffocated in the womb, and keep the mothers mouth open, and let the midwife never move her hand from the privities,

till the chyrurgeon have taken it out; and you may know that the child is aliye, when the mother is dead, by its leaping. Charles Stevens shews the way of taking out a dead child.

When a live child is cut out of the belly of a live mother, it is done only lest the mother or child, or both, should die.

And this may be done, and both preserved, which is plainly demonstrated by Francis Rouffet, in his book of this subject, so that there is no doubt of it. For first he shews the necessity of the operation, and next the possibility of it, shewing that the muscles of the belly, the peritonæum and womb may be cut without hazard of life.

Thirdly, He confirms by history what he proved by reason, and shews that many wounds of the muscles in the lower belly, peritonæum, and womb, have been cured.

Fourthly, He propounds many more dangerous cases than the *Casarean* section, which were not deadly in themselves. And then he shews the manner in operation, and how it is to be done, therefore have recourse to his works, if thou wilt learn it.

S E C T. VII.

Of the Government of Women in Child-bed: Of the diseases that come after the Travail.

C H A P. I.

Of the Government of Women in Child-bed.

PRESENTLY after she is delivered, labour to make the after birth follow, of which in the chapter following, then compose her in bed, and give her good food. Let the air be temperate, rather hot than cold. Let her beware of cold that it get not into the womb, for it will cause torments and inflammations.

If the travail be hard, anoint the belly and sides with oil of sweet almonds, lillies, and warm wine.

Let her meat be of good juice and easy concoc-

tion, hen-broth, chickens, capons, kid, mutton, and veal, let her drink thin wine, if there be no fever, or cinnamon boiled in water, the first days drink it warm, let there be no noise about her, and let her not rise too soon; avoid passions, lest the humours be stirred, and fall into some air.

If she cannot or will not suckle her child, turn the milk from the breast by repellors under the arm-pits, as unguent of roses, cerot of sanders, dissolved in vinegar, and to the breasts apply a cataplasms of bean and orobut-flower, with oxymel, or foment the breasts with the decoction of mints, dill, smallage, or lay the leaves bruised upon them.

Before she goes forth, let her bathe with a decoction of lilly roots, elicampane, mugwort, agrimony, borage, rosemary, camomile flowers, stænhæas, sænugreek, linseed, citron peels.

C H A P. II.

Of the Secundine or After-birth, or a Mole that is left after Child-bearing.

THESE stick in the bottom of the womb, or like a ball in another part, the mouth of the womb being opened or closed.

It is not safe to cut the after birth from the navel, 'till both be come forth, therefore draw it without breaking of the navel string, this is retained because it grows to the sides of the womb, or is swollen by hard travail, or because the navel string is broken by the infant's straining, or from cold air got in, or from a fright, or from her not having throws fit to exclude it, or because she is impatient, and will not continue in a due posture.

The midwife will declare it, and the purgation is not, the belly swells, there is a fever, and heaviness and pain in the belly, there is a stink and loathing from stinking vapours, difficult breathing, suffocation, and convulsion.

Many die from the retaining of it, if it cannot come

forth, when matter flows from the womb, there is hope that they will rot and come away in sixty days.

First, let the midwife draw it gently with her hand, and use sneezings, then burn patridge feathers to the nose, and goats hoofs, as in suffocation of the womb.

Then use things that expel a dead child, dittany, oil of wood heracleon after preparatives. Or, take marjorum, chervil, penny royal, each a handful, favin, half a handful, anise and fennel seed, each half a dram, lovage and parsley roots, each three drams, boil them in water for three draughts. Or, take dittany, troches of myrrh, horax, each half a dram, saffron, castor, each a scruple, make a powder. Or take round birthwort, two scruples, myrrh a scruple, make a powder, give it in wine.

Make pessaries of mugwort, mercury, sage, orris in powder, with oil of keir. Or, take round birthwort, favin, briony, ox gall and honey, and make a pessary, the stronger, are of the decoction of wild cucumbers, coloquintida, staphisacre, hellebore, honey and gall of an ox.

Fumes are made of cassia lignea, nard, mugwort, favin, penny royal, dittany. Or, take myrrh, castor, galbanum, each half a dram, opopanax, cinnamon, each a dram, with honey make troches for to be burnt.

Then foment the belly with the decoction of these plants. Or, take lupin meal, an ounce, powder of wormwood, half an ounce, myrrh, rue, each three drams, with ox gall and honey make a cataplasm.

If it come not forth give a womb clyster of the decoction of sage, mugwort, mercury, calamints, penny royal.

If all fail, inject things to superate into the womb, and let it be turned to matter, and come out by degrees, and inject strengthners into the womb.

C H A P. III.

Of the Mole left after Child-bearing.

YOU may know it by the signs of a mole mentioned : She hath no ease after travail, there is pain in

the navel, back and groins, and much clotted blood comes away, and yet she hath no ease, the cure is mentioned before in the mole.

C H A P. IV.

Of the Purgation after Child-bearing diminished or detained.

THIS is not alike in all women, for in some women the blood is fresh, in others it is waterish, choleric, or melancholic: And some bleed more than others according to the constitution and country. It is either not at all, or too much, or too little.

When they are stopped or lessened, the vessels are too strait, or the blood flows another way, or it is too thick, or the vessels of the womb are pressed from its position, the blood is drawn away by passions, fears, or goes hastily to the breasts.

The just quantity is not to be defined, when it is stopr, the belly swells, the pain is in the bottom of the belly and groins, there is chiliness and a fever after it, fainting, weak, swift, unequal pulse; there is foot in the urine. Sometimes the belly is inflamed, or she voids blue or black clods of blood.

It is bad of itself to have any thing left after child-bearing, and worse if it stays long and grows melancholic, therefore it is a cause of many diseases.

First endeavour to evacuate the blood from the womb by frictions, ligatures and cupping, if they will not do, open a vein in the foot.

Then open the passages, with external and internal means, anoint the belly with loosning oils, or foment this: Take lilly roots, birthwort, bettony, angelica, each half an ounce, mercury, mugwort, penny royal, savin, calamints, each a handful, tansy, camomile, and elder flowers, each half a handful, fenugreek and linseed, each two drams, bruise them grossly and put them in a bag, and boil them in water and wine, lay it to the privities and bottom of the belly.

Give emollient clysters, and if some days are past,

purge with agaric, rubarb, senna: Or, take lilly roots, althæa, each half an ounce, birthwort, two drams, pel-litory, mercury, althæa, each a handful, calamints, camomile, elder flowers, each two pugils, fenugreek and linseed, each two drams, boil them to ten ounces strained, add oil of dill, lillies, each an ounce, ointment of sowbread, three drams, make a clyster.

Or give pessaries that provoke the terms.

Give things to melt and attenuate blood. As, take opening roots, three drams bettony, maiden hair, endive, shemanth, each two pugils, anise, fennel seed, each a scruple, red pease, a spoonful, boil them to a pint and a half, add cinnamon-water, two drams, syrup of the five roots, three ounces, give four ounces.

C H A P. V.

Of too great a Flux of Blood after Child-bearing.

THAT is too much which makes weak.

It is blood abounding, which hath been gathered nine months in the womb.

It is thick, or spends the spirits and weakens. There is loathing of meat, pain in the hypochondria, belly-ach, weak and often pulse, dark sight, noise in the ears, fainting and convulsion.

It is dangerous when long, and with fainting and convulsion. Therefore observe the pulse lest she die suddenly.

See what strength she hath, and stop it not suddenly. If it be not very great, order a diet of roasted hens, basted with red wine, or pomegranate of starch, almonds, rice, quince, conserve of roses, steeled water, and make revulsions, use gentle things, and strengthen the loose passages.

Anoint the belly with oil of roses, mirtles, cup under the breasts and sides without scarification. Apply a cataplasm of red roses, bole and rose water to the liver.

Then use stronger, and give a higher diet often in small quantity, and give syrups to stop blood. As, take

old conserve of roses two ounces, tormentil, an ounce, quince without species, half an ounce, bole, red-coral, each half a dram, with syrup of currans and coral, make an electuary.

Anoint the belly with the ointment of the Countess, and other astringents, or use astringents, fomentations, or let her take into the womb a fume of mastich, frankincense, red roses, &c.

Then open a vein in the arm, and let blood by degrees, See sect. 2. chap. 6. *Of overflowing of the Terms.*

C H A P. VI.

Of the Pain after Travail, and Torments in the Belly.

THese are not in the body, and bottom of the womb, but in the vessels and membranes, by which the womb hangs, and that goes to the sides and belly.

They are from a constant labour in travail, when the bottom of the womb is pricked, to send forth from cold air let into it, or clotted blood detained, or sharp blood sticking to the womb, and pricking it.

They are in the womb itself, you may know if they come from cold by what has been done and clotted blood. They weaken much, and are very troublesome, therefore they must be abated.

First, take away the cause, or abate the pain, and make that which hurts the womb fit to be evacuated by these pills. Take cinnamon, a dram, saffron a scruple, diacymini, dægalengal, zedoary, each half a dram, make a powder, give a dram in penny royal or cinnamon water.

Or, take cummin-seed steeped in spirits of wine, and dried again, a dram, annos seed and ginger, each half a dram, cinnamon, a scruple, castor, half a scruple, make a powder. If she faint add cordial water. As, take diacyminum, a dram, diamargariton frigid, citron peel, zedoary, each half a dram, make a powder.

If she be choleric, or the humours thin and sharp, cure it as cholick from choler. As, take syrup of violets, borrag, each an ounce, mucilage of quince seeds,

made with violet water, half an ounce water of borage, scorzonera, each two ounces, give it twice.

Extenuate the humours, and loosen the passages outwardly. Take bean flower, sænugreek and linseed, each half an ounce, boil them in oil of lillies for a cataplasm.

You may fume the womb with decoctions of herbs.

C H A P. VII.

Of the tearing of the Vulva to the Arse, and coming forth of the womb, Inflammation, Ulcer, Suffocation, and falling out of the fundament.

THE tearing is in hard travail, when the mother is tender, and the child great, of which before.

The womb comes forth from the violent extraction of the child or after birth, by which the ligaments are stretched. The cure is mentioned, but you must not hinder the after flux by astringents; let her therefore rest, and lie on her back, with her feet drawn up with sweets to her nose, and stink to the womb; so the womb will be retained, and the flux continued; after this is past, you may use astringents.

If there be inflammation from hard travail, hinder not the after flux of blood by coolers.

If it turn to an ulcer, let the after flux flow, and then cure it.

Suffocation after child-bearing is from the stinking after blood, which sends up stinking vapours, which kill many. It is cured by friction of the legs, ligatures, and cupping, with scarification, applying stinks to the nose, as castor, partridge feathers, burnt rue, and apply sweets to the privities.

You must cure the falling out of the fundament, from straining in delivery, as formerly shewed.

C H A P. VIII.

Of Watchings, Doting, and Epilepsis of Women in Child-bed.

THESE are from the motion of the blood and humours, when the after blood flows not kind-

ly, and there is a fever, of which in the first book. And from vapours sent from the womb, there is an epilepsy, which is cured by revulsion of vapours and humours downwards, and perfect evacuation of the after blood, which done all these symptoms cease.

C H A P. IX.

Of the Swelling of the Womb, Belly, and Feet, after Child-bearing.

IT is commonly from cold gotten into the womb, and the belly sometimes swells as if there were another child.

It is cured by hysterical, or mother fomentations, or with the skin of a new slain sheep, and hard wine; if in travail they keep a bad diet, or drink too much, the humours go into wind, and if they fall into the legs, they swell, then take heed of much drink. And after the flux is past, make evacuation with things that expel wind. As take coleworts and camomile, each as you please, boil them in wine, and foment the parts. Or, take wormwood, southernwood, bettony, calamints, origan, camomile flowers, aniseeds, rue, caraway, as much as will serve for a fomentation for the feet.

C H A P. X.

Of Vomiting, Looseness, Belly-bound, and not holding of Urine in Women in Child bed.

THEY cast up a crude and indigested meat, sometimes from weakness of the stomach, by consent from the womb, or from the humours that come to the stomach, from the parts near the womb, when the after flux doth not flow, they sometimes vomit blood, or when it is disordered. For the blood not getting out, goes to the great veins and liver, and in its hollow part, being plenty and sharp, it opens the veins, and gets into the stomach. Sometimes a vein is broken from hard travail.

It is bad, of what cause soever it comes, for the strength will fail, and there will be no matter to make

milk of, if the food be vomited. If other humours they may cause a fever by their motion. If the blood be vomited from a vein of the liver, broken or opened, a dropſy is to be feared; therefore ſtop it, whatſoever it be in this caſe. If it be of the meat give that which will be eaſily digeſted, that oppreſſes not the ſtomach, which muſt be ſtrengthened.

If bad humours are vomited up, ſtop it not ſo ſoon, but cleanſe with gentle medicines, and open the way by ſtool.

In vomiting blood, make revulſion to the lower parts by rubbing, cupping them, or bleeding in the arm or ankle, and provoke the after flux.

The flux of the belly is dangerous, if it be great, for it weakneth and threatneth to bring a dyſentery, or tenefmus, or ſneezing. Nor is it ſafe to ſtop it preſently, leſt you ſtop the after flux with it. If it be from food not well concocted, let her keep a better diet, and let the ſtomach be ſtrengthened outwardly. If this will not do, give internal remedies, ſo that they help the ſtomach, and hurt not the womb; as the decoction of barley, ſyrup and honey of roſes. Give clyſters alſo to temper the ſharp humours, and cleanſe.

Or, give ſyrup of roſes, pulp of tamarinds, or rubarb, and aſtringent of roſes, plantain, tormentil, quinces, coral, and the like. If they be wholly ſtopt, the belly muſt not be bound. But firſt give rubarb and aſtringents outwardly, and provokers of terms.

Alſo the belly is bound in women in child-bed, then give a ſuppoſitory of *ſage* or honey, and after four or five days, give no emollient clyſters, and manna or caſſia.

If they cannot hold their urine after hard travail, uſe a bath of bettony, ſage, bays, roſemary, pennyroyal, organ, ſtæchas, and preſently after anoint with this: Take fat puppy dog, boiled in oil of worms, lillies, and fox, till the fleſh fall from the bones, then take fat, and add frankincenſe, ſtorax, calamint, benzoin, opoponax, mace, each a dram, oil of nutmegs by

expression, half a dram, with goose grease and wax, make an ointment.

C H A P. XI.

Of the Wrinkles of the Belly after Child-bearing, and mending of the largeness of the Privities.

AFTER the fourth month, women prevent wrinkles, by carrying a clout upon the belly dipt in oil of sweet almonds, jessamine, oil of lillies to loosen the skin, that it may stretch better without cleft.

If the belly be already wrinkled, take sheeps suet, goats suet, oil of sweet almonds, each an ounce, spermaceti, two drams, with wax make an ointment. After the flux is past, add oil of mastich, or roses, or make Aetitus his cataplasme.

C H A P. XII.

Of Fevers and accute Diseases in Women in Child-bed.

THEY have often continual fevers, the first is the fever of milk about the third or fourth day, from the motion of the blood from the womb to the breasts, it is not of many days continuance, and is not dangerous.

But take heed you mistake not a putrid fever for a milk fever, for labour and pain sometimes inflame the humours and cause putrification, and though the symptoms appear not the next day after delivery, yet there may be the beginning of putrification from the heat of the humours in travail, especially, if the after flux be stopt, from which time you must count the beginning of the diseases. For a fever cannot be long concealed, nor the motion from travail last long; therefore it is probable the motion is ceased, and the fever comes of another cause, which I shall declare presently.

They are the stoppage of the after flux, or the diminishing of it, or the foul humours that were gathered in the time of being with child, and stirred in travail. Too great purging of the after blood or *lochia* signifies cacochymy, or a fever that will come long after travail. If the *lochia* flow not in due time, or be

stopt, then the blood and foul humours go back to the great veins and liver, and make a putrid fever, or inflame those parts.

A fever from milk comes the fourth day, and there is heaviness of back and shoulders, and the lochia flow well; if not, there is a sign of a fever. If the humours putrify in the womb, there is foul stinking matter voided, the belly is swollen, and is pained when touched. If the fever be not from milk, and the lochia flow, it comes from bad humour, especially if when she was big with child, she kept not a good diet.

A fever from milk is without danger, and ceaseth the eighth or tenth day; that which comes from suppression of the lochia or after flux, is dangerous, and often deadly, except there follow a flux of the belly. If black stinking matter flow from the womb, they escape. If the fever come from the cachochymy before delivery, it is worse: Because it argues much humours, which nature cannot discharge by after flux, and the strength is dejected by hard travail.

A fever from milk requires only good diet, and sweating must not be hindered, for it cures that which is from stoppage, or diminishing of the lochia, must be cured by provoking the after flux, or by another evacuation instead of it, as purging, bleeding in the foot to provoke the flux, or by scarifying the thighs and legs, after cupping while the time is, that the after flux should not be afterwards. For if that time be past, if strength permit, open a vein in the arm, and bleed plentifully.

For purging, some purge them in a pleurisy after the seventh day, but beware by reason of the weakness after travail, and because purges may hinder the after flux, which is dangerous, it is good to evacuate only by the womb, but if the flux blood cease, and nature would purge something from the womb, you may give a gentle purge of rubarb, cassia, manna, syrup of roses.

Diet. Let it be thin in the first day of lying in, then

thicker, and so encreasing, take heed of too much drink, especially of cold drink.

Quest. What veins are to be opened in women that lye in, and have a pleurisy?

They have symptomatical fevers, also from inflammation of the pleury, jaws, or liver, because some of the foul humours are sent to some private parts, and make an inflammation, to which the fever is joined, and the causes are as before mentioned.

If there be a pleurisy she is in great danger. The question is, whether she must bleed above or below? I say thus: First, this fever is not properly symptomatical, but primary, and hath the inflammation its associate, while nature sends part of the matter to the pleura.

Secondly, Note, That nature is in error while she sends the vitious humours, which she should expel by the womb to the pleura.

Thirdly, Note, That the vitious motion of nature is not to be helped, therefore, which should be done, if you should presently open a vein in the arm; but the blood is to be voided by the womb, which is nature's way.

Fourthly, If the pleurisy be not abated, by opening a vein in the ankle for revulsion, but the symptoms continue or increase, you must not continue to open the veins beneath, because they evacuate not from the part affected, which is necessary in such a dangerous disease. It is a sign the matter is fastened to the part, that it cannot again be brought to the womb by revulsion. Therefore then you may open a vein in the arm on the same side, to evacuate and drive the blood from the part or thereabout, or she will be in danger of death.

And fear not, that nature will be taken from her ordinary motion towards the womb thereby, for the vein that was opened in the foot prevented that; and if you fear any danger you may prevent it by frictions, and cupping of the legs, while you let blood in the arm.

And you may give clysters, that may cause the humours moving upwards, to come down, and loosen the passages of the womb, that blood may flow out the better.

As, take pellitory of the wall, mallows, althza, red coleworts, each a handful, camomile flowers, half a handful, sænugeeek and linseed, each half an ounce, boil them in water to a pint strained, and lenitive electuary an ounce, diacachoolon, or cassia, half an ounce, oil of violets, two ounces make a clyster.

If the fever abate, and the time of the flux of the lochia be past, give a gentle purge.

Cure the rest as an ordinary pleurisy, only take heed while the after flux lasts, you give no binding medicine.

Also she may have a quinsy while she lies in, while the vitious matter flow to the jaws. The cure of which bleeding is to be done as in the pleurisy, but the rest is to be done as in the quinsy.

And if the liver be inflamed by the motion of the humours to it, you must bleed as in the pleurisy and quinsy. Yet it is not so needful in the arm, as in the pleurisy, by reason of the greater distance of the liver from the arm, for the pleura and the breasts are nearer, and consent more with the arms: but the vein in the leg is nearer to the hollow yein, as the distribution of the upper veins to the arms.

The rest of the cure of the inflammation of the liver, is in lib. 3. only observe that you must not use too great coolers or binders in women in child bed, but things that are of thin parts, lest the flux called *lochia*, or after blood, should be stopped.

S E C T I.

Of the Diseases of the Breasts.

C H A P. I.

Of the increased Number of Breasts, and greatness extraordinary.

THOUGH nature hath ordained two in all women, yet some have breasts like men; others have had two on each side, that had milk.

The figure of the breasts is round, pointed at the nipple a little. It ought not to be soft or hard, but of an indifferent bigness; and it is better they be indifferent, though they hold not so much milk, lest they be subject to cancers and inflammations; and when they are too big, they have not a temperate heat.

The causes of over great breasts is too much blood, and the strength of heat attracting and concocting it, these are remote causes; but the immediate cause is the largeness of the passages and looseness which is in the first confirmation, and furthered by idleness, much sleep and few terms; and often handling of the breasts, by which the blood and the heat is drawn to the breasts.

It is easier to keep them from growing great, than to abate them when too big; with good diet, and troicks that expel by cooling, and binding, and drying. Take myrtle leaves, horse tail, plantain, mint, red roses, each a handful, pomegranate flowers, two pugils, boil them in red wine and vinegar, and with a sponge apply it to the breasts, and let it dry, or apply hemlock bruised with vinegar. Or, take powder of comfrey roots, two drams, pomegranate flowers, red roses, frankincense, mastich, each half an ounce, barley flower, red oke, each an ounce and half, white rose water, the white of an egg, and a little vinegar, make a cataplasm. These may be laid to the breasts and under the armpits, to astringe the vessels, and hinder the blood from flowing to them.

Hemlock, henbane, and other narcotics are forbidden, because they weaken the natural heat, and hinder the breeding of milk.

Dryers and discuffers are good in women that have great breasts after weaning, to consume the moisture. As take bean and orobns meal, each two ounces and a half, comfrey roots in powder, half an ounce, mint, three drams, wormwood, camomile flowers, and roses, each two drams, boil and add two ounces of oil of mastic, make a cataplasin.

The breasts are too little, when the flux of blood to the breasts is hindered, diminished, intercepted, revealed, or turned another way, or when the blood is not drawn by the breasts, as in a dry liver famine, much labour, or in watchings, fevers, and other diseases that consume the body. The same is when the radical moisture of the breasts is consumed.

You must remove the causes that breeds it, and often friction will attract blood, and foment with warm water, in which emollients have been boiled with white wine, and then anoint with oil of sweet almonds, or with Indian nuts.

Looseness of the breasts is cured by astringents.

C H A P. II.

Of the Swelling of the Breasts with Milk.

WHEN the milk carrying veins are too full, and the breasts swell all over, or in part, and are pained by stretching, and red. Sometimes the milk congealeth, and is a hard tumour.

The cause is abundance of milk or blood that makes it, or the weakness of the child that cannot suck, or because he is weaned.

It often ceaseth without remedies. Sometimes it is an inflammation, or the milk hardens to a tumour.

You must hinder the breeding of much milk, of which hereafter, and consume that which is bred; in women that give suck, the child will draw them, or a puppy: Or use a glass to suck with, they who will

not give suck, may use this: Take barley meal, lentils, althæa roots, camomile flowers and mints, each half an ounce, agnus castus seeds, two scruples, boil them in wine, add a little vinegar, oil of dill, two ounces, make a cataplasme.

C H A P. III

Of Inflammations and Erysipela's of the Breasts.

Sometimes the tumour in the breasts is inflamed from blood, for though plenty of milk cause an inflammation, blood is the immediate cause, for milk, as it corrupts and grows hot, increaseth pain, and so the blood staying in the small capillary veins, being out of the vessels, is hot, putrid, and inflamed. There are other causes, as strokes, falls, straitness of cloaths, and other hurts of the breasts.

A hard and red swelling shews inflammation with beating pain, and a fever.

These inflammations are commonly without danger, but because the breasts are so loose, and have many kernels, and little heat, they turn to cancers and scirrhus.

If you fear a great flux of blood will increase the inflammation, let blood in a plethoric body. But if it come from stopping in the terms or after flux, first open the vein in the ankle, and scarify the legs, then (if need be) open the arm.

If bad humours coming to the breasts, nourish the inflammation give a gentle purge of manna, senna, and the like. If the blood be too hot, or mixed with hot humours that help the motion of the blood, use alterers; as lettuce, endive, purslane, plantain, water lillies, and the like.

Use repellors after these, but such as are weak and not too cold, as a clout dipt in water and honey, with oil of roses applied to the breasts. Or, take lettuce, purslane, each a handful, boil them in water and vinegar, two ounces, make an epithem.

Or, take nightshade, lettuce, each a handful, boil them, stamp them, and add barley meal, two ounces,

powder of camomile flowers, half an ounce, oxmel, oil of roses, each a dram, make a cataplasm.

When the beginning of the inflammation is past, add discussers with your repellers. As, take whitebread-crumbs, barley flower, each half an ounce, powder of red roses, and camomile flowers, each two drams, boil them, add rose vinegar, an ounce, make a cataplasm.

At length only discussers. As, take bean flower, lupines, sænugreek, linseed, and powder of camomile flowers, each an ounce, make a cataplasm.

If the matter grow hard, use emollients and attenuaters. As, take mallows, a handful, boil them till they are soft, and powder of linseed, althæa, and camomile flowers, each an ounce, boil them again, add oil of jesamine, an ounce make a cataplasm.

If it tend to suppuration, lay a plaister of diachylon. Or, take mallows and althæa, each half a handful, boil them till they are soft, stamp them, and add powder of althea roots, two ounces, powder of line and sænugreek seeds, each an ounce, make a cataplasm. When there is matter, and the imposthume breaks of its own accord, it is well, otherwise open it with a lancet, or some sharp medicine, and let out the matter, and then cleanse it thus: Take turpentine, honey of roses, each an ounce, myrrh, a scruple. The ulcers will be hard to be cured, except you dry up the milk in the other breast, by reason of much blood, that will flow thicker to breed milk.

Quest. Whether the inflammation of the blood alone, or from milk also?

The inflammation and swelling in women in childbed upon their breasts is from the afflux of too much milk, and it is with redness and pain, and beating or pulsation; and it is not only from blood, for tumours (are in other parts) are seldom pure or unmixed, but there are other humours with it. Therefore it is certain that when the blood is drawn by heat or pain, or comes of itself to the breasts and begins to corrupt, the milk also may be corrupted.

Of the Erysipelas of the Breasts.

This erysipelas is from fright or anger, and it turns presently to a phlegmon, and is cured as the inflammation of the breast.

Lay no cold astringent repellers, or fat things, but things that sweet, as harts horn, scaled earth, carduus must be given with elder water to discuse that thin blood that causeth inflammation, apply outwardly a hot pledget dipt in elder water.

C H A P. IV.

Of the Oedema of the Breasts.

THIS flegmatic tumour is in the chachectic women that has the white fever; it is cold and white, and pits, because the part is loose and spongy.

Are a loose tumour almost insensible of pain, and the finger laid on leaves a pit. It is larger when the terms are at hand, and abateth when they are past.

If it comes from cachexy, and a disease of the womb, it is dangerous; but it commonly ends by resolution, or is dissolved.

The cure is by dry and hot means, and if it is from a cachexy or want of terms, they must first be removed; then use topics that discuss and resolve, and strengthen, let them be put temperately hot, lest you discuss the thin, and leave the thick, which will cause a scirrhus. Make therefore fomentations of lixivium, of vine and colewort ashes, and sulphur, or a decoction of hyssop, sage, origin, camomile flowers. Then anoint with oil of camomile, lillies, bays. Or, take barley flower, four ounces, of linseed, fenugreek, dill, camomile flowers, each half an ounce, althaea roots, an ounce with oil of camomile and dill, make a cataplaim.

C H A P. V.

Of the Scirrhus of the Breasts.

IT is hard tumour without pain from melancholy gathered in the veins that flow to the breasts; or it is thick flegm dried. Sometimes both humours are

mixed together or more, which makes a bastard scirrhous. And if burnt humours abound most, it turns to a cancer; and if melancholy be most, it is not a scirrhous but a cancer.

There are two signs of a true scirrhous, hardness, and want of pain. If it be fixed sometimes white, and sometimes black or blue, as the humour is. If it be a bastard scirrhous, there is heat and pain, and if they increase it turns to a cancer, and the veins grow blew about and begin to swell.

The bigger and harder it is, the more hard it is to be cured. If hair grow upon a scirrhous, it is incurable, and it easily turns to a cancer.

After universals, and the cause is removed from the womb, or the whole body, let the containing cause be softened, made thin and discussed. But beware of things. First, That the thin parts be not discussed by too hot medicines, and the thick left, for so it will be to incurable, and as hard as a stone. Secondly, That you ferment not the matter by moistening emollients, so that it turn to a cancer.

The ancients either used none, but a drying or a moistening medicine only. You must either use moistners and emollients, with digesters by turns, or mixed.

Foment with the decoction of mallows, althea, fenugreek and linseed, brank urfine and camomile flowers. Then anoint with oil of sweet almonds, camomile, hens grease, veal marrow, ointment of althea. Or, apply this cataplasm: Take althea, mallows, brank urfine, fennel tops, each a handful, boil them soft, stamp them, add barley and bean flower, linseed, powder of althea roots, camomile flowers, each an ounce. Or lay on the great diachylon plaister, and that of frogs. Then sprinkle wine upon a hot stone, and let the fume be received. And apply a plaister of ammoniacum dissolved in vinegar.

If it be a bastard scirrhous, you may fear a cancer. Then after universals and bleeding, take away the disposition of the bowels that breeds black humours.

If you fear a flux of humours, use oil of roses, and juice of plantain; and if there be heat, stir them first in a leaden mortar, till they change their colour, then add cerufs, litharge, each three ounces, with wax make an ointment.

C H A P. VI.

Of the Glandules or Kernels in the Breasts being swollen, or of the Scrofula and Struma in the Breasts.

CELsus saith, the struma and scrofula in the breasts are rare.

It is from a thick humour, flegm or melancholy. Struma is with pain sometimes, and like a cancer, or seems to turn to a cancer, but continues many years at a stand. But let the cause be what it will, it comes from the stoppage or disorder of the terms, by reason of the great consent of the womb with the breast.

The glandules or kernels are to be felt, though not before there is one great unmoveable tumour, and the rest are small.

It is hard to be cured for two causes; the earthiness of the matter, and the deep lying of it. They which are near the skin are easily dissolved.

After purging and bleeding, use emollients and discussers that are strong, as in scirrhus.

Take orris roots, three ounces, boil them in oxymel, stamp them, add turpentine, ointment of althea, each three ounces, mucilage of fenugreek seed, an ounce.

Or, take roots of althea, two ounces, briony roots, an ounce, orris roots, half an ounce, boil them soft in white wine, stamp them, add ammoniacum dissolved in wine, each an ounce, with pitch and wax make a plaster, if it cannot be discussed, suppurate or cut it, but this is troublesome and dangerous.

C H A P. VII.

Of the Cancer of the Breasts.

Hippocrates saith, that occult cancers is better not cured than cured; for if cured they presently die, but if not then live long. Many women having lived long with good order of diet, having a cancer, as if

they had no disease; so saith William Fabricius, and that if the cancer be not ulcerated they may live forty years without pain, and if you lay on emollients and suppuraters, they die in half a year.

The breasts are spongy and loose, and therefore cancers breed often there, but the cause is from the womb, when they are of a hot and dry constitution with burnt blood, and when the terms stop, and then the humours flie to the womb and make a cancer, either with or without a tumour aforegoing.

A cancer that ariseth of itself is hard to be discerned at first, for it is a little tubercle, no bigger than a pea, and grows up by degrees, and spreads out roots with veins about it. And when the skin is eaten thro', it is a stinking ulcer, and the lips are hard, and the matter black.

It is hardly or never cured, because the black humour that causeth it is very troublesome, and hath a peculiar malignity, which is fermented and made worse with emollients and suppuraters, which loosen the vessels and dilate them so, that the humours flow easier to the part, and the corrupt humours get easier to the parts adjacent, and infect them.

A cancer not ulcerated, is to be let alone by the counsel of Hippocrates. But let blood and purge melancholy often. But use no topicks that may rot or provoke that part, but things that by experience take away pain, as nightshade water, snails boiled, and frogs in oil, and with ashes of frogs made into an ointment, or medicines of lead. As, take oil of roses, two ounces, juice of nightshade berries, an ounce and half, ceruss washed, sugar of leed, each a dram, pompholigos, half an ounce, mix them in a leaden mortar till they are thick.

Or, use cray fish ashes, and the ashes of the inward rind of an ash tree, or herb Robert.

Arcæus teacheth how to cut them out, and then burn the part, if they be deep and ulcerated. But Fabricius shews that you must burn after to consume the

reliquies and stop the blood, cleansed. Take herb Robert, verbasum or moulin, scabious caprifolium, or honey suckles, dill, man's grease, each equal parts, burn them, take three ounces, and with six ounces of nightshade water, in a leaden mortar mix them.

After cutting out the root purge melancholy often, and provoke terms or hemorrhoids, lest it return.

Give treacle, mithridate with juice of borragge sorrel, cray fish broath, and asses milk.

This water is good against all cancers, take moulin roots, clowns-a-ll-heal, each two ounces, dropwort, ceterach, herb Robert, agrimony, tormentil, scabious, avents, flaxweed, each a handful, nettle seed, three drams, elder and rosemary flowers, each a pugil, boil and sweeten them with sugar, soment and wash the cancer with one part of it, and let the dregs be applied as a poultis.

Fuchsius his blessed powder. Take white arsenic that shineth not like glass, an ounce, powder it, pour aqua vitæ upon it, and put it off, add fresh aqua vitæ every third day, for fifteen days. Then, take roots of great dragons gathered in July or August sliced and dried in the wind, two ounces. *Thirdly*, take bright clear sort of the chymney, three drams, make a powder, keep it close stopt in a glass, the older the better, use it not 'till after a year.

For a pallative cure, keep it from increasing, and take away pain with this water. Take phularia roots, and herb Robert, each a handful, nightshade, bugloss, borage, purslane, eye bright, bettony, each half a handful, a frog and two whites of eggs, with quince seeds and fenugreek, each an ounce, rose and eye bright water, each a pint, distil them in a leaden still.

Use not cancers as other ulcers, for emollients, healers, and drawers, exasperate and kill with great pain.

C H A P. VIII.

Of Ulcer's and Fistula's of the Breasts.

After universals, dry up the milk, and if the breasts hang down, bind them up, that the humours

flow not down, and move not the arm on that side. Then cleanse it with decoction rhiaphontic, zedoary, and agrimony. Heal thus: Take strong wine five quarts, rheris, obsoniorum, cypruss nuts, each four ounces, green galls, two ounces, boil them to the consistence of honey. If you fear a fistula, enlarge the orifice, and take away the callous, and heal it as an ordinary ulcer.

C H A P. IX.

Of the Straitness of the Passages of the Breasts.

WHEN the veins and arteries are not wide enough to contain blood to be turned, there is no milk.

They are stoppt by thick humours, as the vessels of the womb are, the cause is the stoppage of the terms, or hard tumours in the breasts that stop or press. When the nipple hath no hole for the child to suck, it is from the birth, or a wound, or a scar after an ulcer.

There is little milk, and the breasts pine. If the breasts swell, and milk cannot be sucked out, the fault is in the paps or the veins of milk.

An obstruction from gross humours may be cured. If it be from a scirrhus or scar after an ulcer it is curable, and so the nipple born without a hole.

If it be from thick humours, or blood, attenuate it with proper things, as fennel, dill, parsley, anniseeds, pease, rocket seed, or earth worms, made into a cataplasm, or fomentation: Often rubbing of the breasts, opens the milk veins.

C H A P. X.

Of strange things bred in the Breasts.

HAIRS, stones, and worms, have been found in the breast. A worm breeds from putrid blood, and is like a hair, the same may be in the back and navel as I shewed. And a good author writes, That a woman pained in her breasts, could not be eased till imposthumes broke, and worms came forth.

Levinus Lemnius saw stones that grew in the breast.

C H A P. XI.

Of the Diseases of the Nipples.

THEY are either wanting, or be hid one or both, which hinders giving suck. If it be from the birth it is scarce cured, and also when the nipple is eaten off by an ulcer.

When they come forth first use a sucking instrument, and then apply puppy-dogs to suck.

If there be no hole from birth, or ulcer healed, it is incurable; if it be a little, often sucking will enlarge it.

The clefts in the nipples is an usual evil, and causeth great pain in nurses; and if it continue long, it turns to foul ulcers, that they cannot give suck.

To prevent this evil, in the two last months of being with child, wear two cups of wax over the nipples with a little rosin.

They are cured thus, with oil of wax, mirtles, ointment of lead, tutty. Or take tutty prepared, a scruple, allum, half a dram, camphire, six grains, with capons-grease and ointment of roses, make an ointment. Or take pomatum, an ounce and half, mastich a scruple, powder of gum-traganth and red roses, each half a scruple. Or, take ointment of lead, pomatum, each half an ounce, frankincense, bole, each half a scruple, mix them.

When the infant is to suck, wash the breasts first with white wine and rose water. That the child may suck without pain to the woman, let her have a tin or silver nipple, and cover it with the pap of a new killed cow, and let the child suck that.

S E C T. II.

Of the Symptoms of the Breasts.

C H A P. I.

Of want of Milk, and not giving Suck.

THERE are many causes of want of milk, either there is little blood to breed it, or the milk ma-

king faculty in the breasts, that makes milk, is not right, or the instruments for blood making are distempered.

Sometimes the matter is consumed by a fever, or fasting when they loath meat, or from care or labour, evacuations, sweats, or loose belly, or from weakness of the infant that cannot draw hard. Also sadness, fear, and the like, may hinder blood from flowing to the breasts.

Milk is wanting when the breasts are flabby, and swell not, and little milk is sucked out. The signs of the causes thus : If it be from the liver, there will be signs of its distemper ; if from great evacuations, that is known ; the fault is known to be in the breasts, if as oft as they lie in, they have no milk, and the breasts are small and wrinkled ; or if medicines to keep down the breasts have been applied, she will tell you ; or if it be from weakness of the child, or passions of mind.

The inconvenience is little to the nurse, but great to the child ; therefore get another nurse, or cure her.

To breed milk, give things that breed much and good blood, of easy concoction. Medicines to breed milk, are fennel roots, and all green things that heat and are not very dry, which are few ; but infinite are they that hinder milk, as things hot and dry, and cold things.

These increase milk, roots of smallage, seeds of parsley, dill, basil, anise, rocket, earth worms wash'd in juice of fennel and dried, or burnt in a pot, a dram or two, fasting for some mornings, or crystal, or milk stone, a dram.

Compounds are, take green fennel, parsley, each a handful, barley, two pugils, red pease, half an ounce, boil them, and with sugar sweeten them, or in chicken broth. Or,

Take green fennel, six drams, barley two pugils, boil them in broth and strain them. Or, take fennel seed, six drams, anise, a dram and half, rocket seed, half a dram, give a dram or two in broth. Or, take

cows udder sliced, dry it in an oven, and powder it, take half a pound of it anise, fennel seed, each an ounce, cummin seed, two ounces, sugar, four ounces, make a powder.

Hot fomentations open the breast and attract blood, as the decoction of fennel, smallage, or stampt mints applied. Or, take fennel and parsley green, each a handful, boil and stamp them, add barley meal, half an ounce, gith seed, a dram, storax calamite, two drams, oil of lillies, two ounces, make a poultis. A dropax and synapium, or plaister of mustard, are good, if often changed.

C H A P. II.

Of too much Milk.

THIS is when much blood flows to the breasts, and the mother will not give suck, or weans the child, for the infant cannot suck it as fast as it breeds, when there is much blood, and good breasts that cannot make milk.

If milk be kept and cannot be sucked out by the child, there are swellings, inflammations, pains, curdlings, and corruption. Children that suck much, if they be full bodied, have convulsion.

The first coming of milk is not to be stopt, but when there is more than the child can suck, it is abated with a slender diet of little nourishment, as barley, pot herbs, water, by letting blood, or cupping, or by repellers to the veins, under the arms above the breasts.

Mints, calamints, smallage, agnus castus, coriander, hemlock to abate milk, mints, and smallage, are doubted.

Compounds. Take smallage, mint, mallows, each a handful, fenugreek, cummin seed, each half an ounce, camomile, melilot flowers, each a pugil, boil them, and foment, add a little wine to make a poultis of them, with bean flower and oxymel. Or, take cummin seeds, boil them in vinegar, and with a sponge foment.

They which will not give suck, let them foment with this decoction. Take mallows, bays, fennel, smallage, parsley, mints, each half a handful, anoint after

with oil of omphacine. Then take turpentine, washed with wine and rose water, three ounces, eggs, two or three, saffron, a scruple, with wax make a plaister, with a hole in the middle, repeat it always before supper.

If you fear inflammation by too great a flux of milk, repel with a cataplasm of lettuce, water lillies, poppies, house leech. Or, take turpentine washed with mint water, three ounces, cummin seed, orris, mints, each half an ounce, saffron, a scruple, with wax make a cerot.

C H A P. III.

Of curdling and other Faults of the Milk.

IF it stay long in the breasts, the thin evaporates, and the hard remains, and hardens the kernels, hence are there tumours, because the cheefy part of the milk is apt to harden. Sometimes milk is too thick or too thin, sharp, salt or the like.

The tumour from milk curdled, is known by the plenty of milk retained that makes clefts and pains, and little humours.

If curdled milk be strong in the breasts, it easily turns to an imposthume and inflammation.

To hinder curdling. Take powder of mints, coriander seeds, each two ounces, oil of dill, an ounce, with wax make a liniment. Or, take oil of mint, camomile, dill, rue, each an ounce.

To dissolve curdled milk, take fennel roots, eringos, each an ounce, mints, a handful, green fennel, half an handful, anniseed, a dram, boil them to a pint, add syrup of the two roots an oxymel, each two ounces.

Foment with the decoction of fennel, dill, southernwood, camomile, melilot flowers, fenugreek, linseed, parsley seed, smallage, or stamp them, or mints with butter apply it. If it be hard, mints, coleworts, bran, each a handful, boil them in vinegar, and apply them.

Or, take juice of smallage, dill, coleworts, each a handful, boil them soft and bruise them, add powder of myrrh, orris, each two drams, saffron, a dram, oil of rue, an ounce, vinegar, an ounce and half, make a poultis,

C H A P. IV.

Of Milk coming forth at wrong places.

MILK hath been known to come forth with the urine, or by the womb, by which passages is the doubt, the short way is from the breast veins to the epigastric, and so from the epigastric to the hypogastric, and so to the womb, rather than from the pap veins to the breast veins, and so to the hypogastric, and so to the womb.

C H A P. V.

Of strange Things forth of the Breasts.

Sometimes matter comes forth of the nipples when they have long ulcers, and after the ulcer is healed it ceaseth.

Sometimes the terms have come forth of the breasts at set periods, of which Hippocrates: When blood come forth at the nipples, there is madness. Amatus Lusitanus knew two noble women that were so, and not mad. And Hippocrates doth not speak of the terms, but of other blood that is hot, and flies to the head, and causeth madness, and part of it goes to the breast, and causeth pain and inflammation, which shews madness at hand.

It is cured by opening the saphæna in the foot to reveal the blood.

C H A P. VI.

Of the Change of Colour in the Nipples, and pain of the Breasts.

THE change of colour in the nipples, is not a sign of the loss of virginity, for they are blue in them that give suck, black in old women, and in them that have known venery, it is natural, and red as a strawberry. Now because there is great consent between the womb and breasts, if the womb be distempered, the nipples are discoloured.

The pain in the breast, is from stretching by much milk, and inflammation; or from corrosion and twitching from sharp matter, as in the cancer and other ulcers.

The cause of the pain is known from the distemper: if it be from much milk, it is a gentle pain; if from inflammation, it is stronger; if from a cancer it is very great.

How these pains are cured, is shewed in their chapters.

P A R T. I.

Of the Diet and Government of Infants.

C H A P. I.

Of the Chaise of a Nurse.

THE blood that nourisheth the child in the womb is turned into milk to nourish him after he is born, because he can eat no solid meats. And because from weakness or a disease, the mother sometimes cannot suckle her child, she must have a nurse of good habit of body, and red complexion, which is the sign of the best temper; and let her not differ much from the temper of the mother, unless it be for the better; let her be between twenty and thirty, well-bred and peaceable, not angry, melancholy, or foolish, not lecherous, not a drunkard. Let it not be after her first child, and let not her milk be too old or too new, of ten months old at the most. Let her breasts be well fashioned with good nipples, that the child may take them with pleasure.

Let her keep a good diet, abstain from hard wine, and copulation and passions, these chiefly trouble the milk, and bring diseases upon the child. If there be a bad humour from high feeding in the nurses, let her take a gentle purge when she gives not suck, except the child be to be purged by the same.

Quest. Whether is an infant better nourished by the mother or by a nurse?

Some say by a nurse, others say the mother's milk more like the nourishment it had in the womb, which

is best, except she have a disease. For he that gave her strength to conceive, travail and bring forth, will give her strength to play the nurse, tho' she be weak. And honest women will be very obedient to directions, for the good of the child they love so dearly; of which Phavorinus.

C H A P. II.

Of the Conditions of good Milk.

IT must be neither too thick nor too thin, for too thick cannot be concocted, and the thin argues crudities. If it be dropt upon the nail, or a glass, and falls not easily off as water; if it stick too fast, it is too thick.

Let the colour be white, the more it differs from that the worse it is. Let it be sweet, not sour, salt, or bitter, or sharp. Let it neither smell burnt or sour, for then it will easily corrupt in the stomach of the child.

C H A P. III.

Of Curing the Faults in the Milk.

THE usual fault is, when it is too thin by reason of plenty of serum in the blood; this nourisheth little, and makes lean children that fall into a diarrhæa or belly flux. If it be too sharp they are scabby.

Give hot and dry things, let bread be well baked with anise and fennel seed, roast the meat, and give rice and sweet almonds; avoid fish, sallots, summer fruits, much broth, use often exercise, and purge, serum or whey, with syrup of roses and mechoacan or rubarb, if it be hot or cholerick.

If serous humours come from the distemper of the liver, amend that, and let cold and moist breasts be amended with things hot and dry.

Of thick Milk.

It is from gross diet and drink, or from a hot and dry distemper in the breasts that turns up the thin blood.

Give flesh of good juice, and easy concoction, chickens, kid, veal; abstain from gross food, use moistners

and attenuaters, and if there be thick humours with the blood, let them be evacuated.

Of the Sharpness, Ill taste, Scent, and Colour of the Milk.

There are divers tastes, scents, and colours in milk, from variety of diet. Therefore let a nurse take heed of fried onions, and all sour, salt, and spiced meats; and let her eat sallets and radishes, and the like. Let her not be passionate. Milk also is sometimes salt, sharp, choleric and melancholic.

This breeds dangerous diseases, as wringing in the belly, flux, watching, leanness, thrush and falling sickness.

Correct the blood and keep a good diet, beware of things that corrupt the milk, as sharp salt things, avoid anger and other passions, and venery. Good wipe moderately by such as have used it, takes away the ill scents from milk.

If these will not do, purge the cachochymy or evil juice with medicines proper for the humours offending.

C H A P. IV.

Of the Diet and Government of new born Children.

THE best colour in a new born child, is redness all over the body, that changeth by degrees to a rose colour; they who are white, are sickly and short-lived. It must cry clear and loud, which shews the strength of breath. Observe all the parts and figure, and passages diligently; let the midwife handle it gently. Roll it up with soft cloaths, and lay it in a cradle, and wash it first with warm wine; give it a little honey before it sucks, or a little oil of sweet almonds newly drawn, that if there be any filth contracted in the stomach from the womb, it may be cleansed, for there is black matter, yellowish in the guts, which if not voided will cause an epilepsie.

Keep it from cold air, and not too hot, nor in too great light, set not a candle behind it at the head, nor let it see the sun, lest it be squint-eyed. Let it not be frightened, nor left alone sleeping or waking, lest it receive hurt.

Let it sleep long, carried in the arms often, and give it the nipple, but fill not too much his stomach with milk. After four months loosen the arms, but not the belly, and breast, and feet, but keep them rolled from cold above a year. Let it be often cleansed from the excrements of the belly and bladder, lest they cause itching or pain, or excoriation.

A little crying empties the brain; and enlargeth the lungs, and stirs natural heat; but let it not cry too much, for to prevent catarrhs and ruptures; but it doth not least hurt before sucking, and after concoction.

The first months, let it only suck as often as it will, so the stomach be not over charged, give it change of breasts, sometimes the right, and sometimes the left. Afterwards make a pap of barley bread steeped in water, and boiled in milk. Let strong children have it betimes, and not suck an hour after; thus it might be nourish'd till it breeds teeth.

C H H P. V.

Of the Diet of an Infant from breeding of the Teeth, till it be weaned.

WHEN the teeth come forth, by degrees, give it more solid food, and deny it not meats, such as are easily chewed. When it is stronger, let it not stand too soon, but be held by the nurse, or put into a go-cart that it may thrust forward itself and not fall.

In places where bathing of children is used, let it be washed twice a week, from the seventh month, till it be weaned.

C H A P. VI.

Of Weaning of Children.

WEAN it not till the teeth are bred, lest when the eye-teeth come forth, it causeth fevers and ach of gums, and other symptoms.

The strong children must be sooner weaned than the weak, some in the twelfth, some in the fifteenth month. It is good to wean them at a year old; but give it not suddenly strong food, but bring it to by degrees while it sucks.

It is best to wean in the spring or fall, in the increase of the moon, and give but very little wine.

C H A P. VII.

Of Childrens Diet after Weaning.

FOR seven years the diet must be such as nourisheth and causeth growth; for Hippocrates saith, *They cannot endure to fast, especially if they be witty.* Keep them from passions, sorrow and fear, and cocker them not, but keep them to reason. Let them play to temper the affection, but so as not to hurt the body.

P A R T II.

Diseases, and Symptoms of Children.

C H A P. I.

Of Infants Diseases in General.

Hippocrates divides their diseases according to their ages: In new born children there are ulcers in the mouth, vomiting, coughs, watchings, fears, inflammations of the navel, moistness of ears. At breeding of teeth the gums itch, and there are fevers and convulsions, and a loose belly when they are older, the tonsils are inflamed, the vertæbre in the neck are luxated inwardly; the breath short, they have the stone or round worms, or ascarides, warts, fatyrism, or standing yards, strangury, strama's and other swellings.

They have other diseases at other times, as meazels, small-pox, the ligament of the tongue is too short chafing.

In the cure, use not strong remedies, nor bleeding, nor purging, but suppositories and clysters. As, take violet leaves, mallows, each a handful, flowers of camomile and violets, each a pugil, boil them to four or five ounces strained, and syrup of roses, half an ounce, or six drams, oil of violets, half an ounce, make a clyster.

If it need other physie, give it to the nurse, for the purging force is sent to the milk, as Hippocrates saith, *If a woman take elaterium or wild cucumbers, the child is purged*, but you must not give these to the nurse, but gentle things will purge the infant, if the nurse take them.

C H A P. II.

Of Fevers in Children, Meazels, and Small-pox.

THEY are subject to all sorts of fevers, but there are chiefly a fever from milk, which putrifies, and turns to choler, and inflames the humours. And when the teeth break forth, the gums are inflamed: they have watching and itching pain in the mouth, and then fevers.

When fevers come from corrupt milk, they expel no teeth, and there are signs of corrupt milk, belly-ach, many stools yellow and green. A fever from breeding of teeth hath its proper signs.

These fevers cease when the cause is removed, but if corrupt milk last long, it is dangerous.

A fever from corrupt milk, is commonly from choler; therefore give cold moist things to the nurse, as lettuce, endive, emulsions of the four great cold seeds, barley cream. Give no wine while the child is in a fever. Purge the nurse gently with manna, cassia, lenitive electuary, and syrup of roses.

Give alterers to the infant, as syrup of violets, sorrel, citrons, succory, endive water, and of violet with sugar.

Anoint the back bone with mucilage of quinces, flea bean, with oil of violets, and a little wax, lay astringents to the stomach. As, take oil of roses, mastic, each half an ounce, red sanders, coral each a scruple, with wax mix it.

If the fever come from breeding of it, abate the pain and give the alterers, of which, chap. 14. *Of breeding the Teeth.*

C H A P. VI.

Of Meazels and Small-Pox.

THERE are epidemical fevers at certain times, that cast out meazels and small pox, of which before. The cause is not only from the impurity of the terms, but from the malignity of the air, for they are more or less, as the air is purer or impurer.

Sometimes it is infectious, and the humours are so corrupt that worms breed under the scabs, and corrode the bones, and internal parts, as hath been seen in bodies opened, dead of this disease.

If the disease be very infectious, before there is a fever, it is good to preserve by change of air and antidotes, when many die of it; but when few die, it is not amiss to let them alone, lest they have it in a more dangerous time, for most will have it; only give a gentle purge, and fortify nature that she may expel them.

If there be a fever use no more preservatives, but labour to get them forth by medicines mentioned, and defend the eyes and throat, and prevent deformity, of which before.

C H A P. IV.

Of the Milky Scab, Achores and Favi.

THE milky scab is at the first sucking, the achores are after. The achores are scabs not white, and the white scab is not only in the face, but all over the body. The achores are only in the head, but they are cured alike.

They are all ulcers chiefly in the head, with holes that run with matter constantly.

They come from excrementitious humours, waterish and sharp, mixed of thick and thin, very salt. Therefore they are sometimes yellow or white, or red, or black, but always salt, and biting and itching, that makes them scratch. They are gathered in the womb, and from corruption of the milk.

The vulgar think they are healthful when they run, because nature sends them forth, and if they strike in, they cause diseases and epilepsies. They cure in time themselves; but if the matter be very bad it pierceth the skull.

☉ Dry these not rashly, so they disfigure not the face, nor hurt the eyes, but drive them forth with scabious, cardus water and cordials. Use no coolers nor astringents, lest the matter be struck in. Let the nurse forbear salt, sharp and spiced things, and strong wine. Prepare the humour with borage, succory, bugloss, sumitory, hops, polypody and dock roots. Then purge with fenna, polypody, epithymam, and rubarb, and strengthen the bowels. As, take conserve of borage, bugloss, violets, sumitory, succory, each an ounce, diarrhodon, diamargariton frigid, harts horn, each a scruple, with syrup of gilly flowers, make an electuary. Let the nurse take every day two drams. Or, take harts horn prepared two drams, magistery of coral, a dram, diamargariton frigid, half a dram, give half a dram, or a dram of this powder. Let the child be purged with manna, or raisins laxative.

If you fear great putrefaction under the scabs, and that it will turn to a scald heat, or eat the skull, wash the head with the decoction of mallows, barley celandine, wormwood, or with althæa roots boiled in boy's urine, and barley water. And then anoint with oil of roses, bitter almonds, and a little litharge. Or, take ashes of mirtles, and nut shells, each a dram, tuxty, a dram and half, butter washed with rose water, an ounce. Or, take juice of beets, celandine, each an ounce, hogs grease, two ounces, sulphur, a dram. Or, take verus, litharge, each two drams, pomegranate flowers and agaric, each a dram, with oil of roses and vinegar, make an ointment, or wash with soap, and then with the decoction. When the skull is bare, use honey of roses and spirits of wine, and after round birthwort and balsom of Peru, and serpentine with tobacco water.

C H A P. V.

Of a Scald Head.

IF achores or favi last long, or are ill cured, they turn to a scald, which is a scabby ulcer that corrodes the skin and stinks; it is called *Tinea* or moth, which eats garments as this doth the flesh. *Tinea* is a moist ulcer in the head only.

The immediate cause is a sharp and salt humour, melancholick from the mother's blood, or bad milk, it infecteth others, by the colours or caps.

Some are like a bran or scurf, with scales, some are slimy, and when the scabs is off, there appears red quick knobs of flesh, like the insides of figs; some are malignant, some not, some new, some old.

There are dry scabs in the head, yellow or ash coloured, that run little, and that which is voided, stinketh, it is hard to be cured. If it be new, or the matter yellow, or the like, it is easier. An old scald ash coloured and black is stubborn; after cure the hair will scarce grow there again, because the skin is so hard; if it will not grow red after rubbing, there is no hopes of hair coming again.

First, Take off the scab with cleansers a little sharp; and because the humours make the skin dry and thick, moisten with hogs grease upon beet or colewort leaves. Or, take juice of fumitory, colewort, docks, and eliacampe, each an ounce and half, litharge, half an ounce, with hogs grease, oil of rue and wax, make a soft ointment.

When the child is of age and strong, make first, universal evacuation with senna, rhubarb, agaric, then take off the scab with sulphur, two drams, mustard, half a dram, stavisacre, briony roots, each a dram, vinegar, an ounce, turpentine and bears grease, half an ounce. Or, beat water cresses with hogs grease, and apply it, the scab will fall off in twenty-four hours; continue it.

After the scab is off, pull the hair out by the roots, with instruments or medicines; commonly they use a pitched cap, and pull it off violently, which brings a

way the hair. Or, take starch or wheat flower, two ounces, rosin, half an ounce, boil it in water for a pul-tis, lay it upon the several scalds, and let it stick some days, then pluck it off suddenly. Then use emollients that correct the dry distemper.

Also use things to take the excrements out that lie deep in the skin. As, take roots of althæa docks, lilies, each an ounce, mallows, fumitory, sage, each two handfuls, boil them in lie, add vinegar, wash the head with it every day. Then,

Take obstratium, sulphur, each half an ounce, oil of eggs an ounce, with hogs grease. After that, take briony, dock, and elicampane roots, each an ounce, fumitory, celendine, scabious, each two handfuls, camomile and balm, each a handful, boil them in ley, and wash the head twice a day therewith, or foment it, then rub the head with a coarse cloth, or with oil of slaves-acre, or of raddish, till it grow red, to draw out the bad humours that lie deep.

Then use tar and wax for a cerot. Or, take salt-petre, an ounce, oxymel, on ounce and half. Or, take quick-brimstone, an ounce, white hellebore, staves-acre, each two drams, with hogs grease.

It is not safe to use arsenick, or orpiment, or mercury, or other poisons that corrode, because it is so near the brain.

C H A P. VI.

Of Ptiriasis, or breeding of Lice.

LICE are creatures which breed in cloaths that are constantly worn, but they are chiefly in children, from the excrements of the head.

All say, That filth and nastiness alone is the cause of lice; but I think not, for filth alone cannot do it, without heat; for, besides the first qualities, there is a hidden force in the matter by which it is disposed to produce a particular species, for fleas and worms will not breed of that matter which breeds lice: so it is in plants.

Heat is the helping cause which raiseth the seminal

force, and brings it into act, and tho' the matter be putrid it doth not work upon it, but as it is somewhat natural.

Excrements are not presently putrid, but there is in them a heat that can raise forming force; and though there is some putrefaction, yet it is not so great as to hinder the action; hence it is that children and women that are hot and moist, have many excrements that are fit to breed lice.

Some meats breed lice, as figs, by their fat juice, which doth naturally tend to the skin, and varieties of meats, and not cleansing nor combing. The place where lice breeds in children, is the skin of the head, where they stick fast with the hair, especially if there be scabs.

The signs are needles, they are manifest.

It is a filthy troublesome disease, many having them breed all over the body, and some have died by them. Sometimes the lice leave them when they are about to die.

To prevent breeding lice, let children eat no food of evil juice, especially figs, let the head be often combed and washed, and the matter purged that breeds them, with hot and dry medicines, that draw the matter out, and consume superfluous moisture.

Take heed of mercury and arsenick in children, but make this lotion. Take round birthwort, lupines, pine, and cypruss leaves, each equal parts, boil them. Or, take elicampane roots, two ounces, briony, half an ounce, beets, mercury, soap wort, each a handful, lupines, a dram, nitre, half an ounce, boil them for a lotion, then use this ointment. Take powder of stavisacre, three drams, of lupines, half an ounce, agaric, two drams, quick sulphur, a dram and half, ox gall, half an ounce, with oil of wormwood. There are stronger, as white hellebore and mercury, which are not safe.

C H A P. VII.

Hydrocephalus, or Swelling of the Head.

WE speak of this in the water without the skull, hydrocephalus is from water gathered within the skull, or in the ventricles of the brain, as when the child's head in the womb hangs down, or when the brain is very moist.

A tumour from water, contained in the brain, is less and harder than when it is out of the skull.

It is harder to be cured than when it is gathered without the skull, and is often deadly.

There are many medicines mentioned, that are good here to be used outwardly, and to the nose and ears. As, take snails in their shells, thirty, mugwort, a handful, stamp'd, and camphire, a scruple, saffron, half a dram, with oil of camomile, make a poultis: Snuff this water often, take nutmegs, cloves, cubebs, each a scruple, calamus, frankincense bark, each half a dram, marjorum water, three ounces, drop hot oils into the ears. If in twenty days the water be not gone, open the skull, and let out the water by degrees, and take heed of cold.

The tumour of wind in the skin of the head, or membranes of the brain, is seldom without water, which breeds wind.

Use discussers that make thin, as camomile, rue, origan, &c.

C H A P. VIII.

Of Syriasis.

IT is from *Ætius*, a disease with a fever or inflammation of the membranes of the brain, so that there is hollowness of the eyes and forehead.

It is from the slegmatic blood that grows hot by putrefaction, and so becomes like a choler. The remote causes are hot weather, and milk full of wind, from the evil diet of the nurse. Such milk will make the child drunk, and cause the inflammation.

Heat of the forehead, and hollowness there, redness

of face, a fever, driness, no appetite, watching. The hollowness in the forepart of the head, is where the sagittal and coronal sutures meet, for there the bones and membranes, and grow at last hard.

It is dangerous and counted deadly among women; and as often as the bone or membranes falls, there is a pit, and the brain falls down, they commonly die in three days.

First give a clyster of syrup of roses or violets, then coolers, of the juice and water of lettuce, gourds, melons, or apply a pumpkin split in two. But cool not the brain too much, anoint with oil of roses. Or, take oil of roses, half an ounce, populeon, an ounce, the white of an egg, and of the emulsion of cold seeds, drawn with rose water, two drams.

After the flux is stopt, and the inflammation abated, use discussers. As, take oil of camomile, an ounce and a half, of dill, half an ounce, with the yolk of an egg.

Let the nurse's diet be cooling, or the milk be changed, let it not be vexed.

C H A P. IX.

Of Frights in the Sleep.

Hippocrates saith this is often, the cause is unclean vapours mixed with the animal spirits that disturb them, and present horrible objections to the fancy. They arise from the depraved concoction of the stomach, in full feeding children, that eat more than they can digest. These vapours ascend not only by the weasand, but by the veins to the head. It comes often from worms also, or corrupt humours that gnaw the mouth of the stomach.

They growl in their sleep, and twitch, and being frightened out of sleep, they cry, their breath is hot, and often stinking.

Cure it presently, for it is the forerunner of an epilepsy.

Give good milk, and less, that the stomach be not

over charged. Let it not sleep presently after food, but carry it about till it is at the bottom of the stomach. Use the oil of sweet almonds, or honey of roses, two spoonfuls, to cleanse the stomach. Then strengthen it with magistery of coral, confection of hyacinths with milk. Or, take magistery of coral, a dram, diaplerers, a scruple, with sugar dissolved in rose water, an ounce, make rolls.

Anoint the stomach with oil of nard, wormwood, mints, mastich, nutmegs. If it be from a fever, look to that, if from worms, I shall after speak of it. Some hang coral and wolves teeth about the child's neck.

C H A P. X.

Of Great-Watching.

A Child new born sleeps more than he wakes, because his brain is very moist, and he used to sleep in the womb. If you cannot make him sleep by singing or rocking, or the like, it is a disease.

The causes are divers in men and children, in these it is from milk corrupt in the stomach, from which sharp humours arise and disturb the animal spirits, and infect them, and if there be sad fancies, frights follow, of which before.

If it cries always, and cannot by art be made to sleep it is a sign of a disease of watching, which is dangerous, because children use to sleep much, and hence comes catarrhs, convulsions, driness, and fevers.

The bad milk must be amended, and the corrupt meat prevented. If it be from a fever or pain, remove them. Galen adviseth you often to change the bed and place. Sleeping medicines are not safe, but hurt, but are rather to be given to the nurse moderately, as sweet almonds, lettuce, poppy seeds.

Wash the feet with the decoction of dill tops, camomile flowers, sage, osiers, vine leaves, poppy heads, cool not the head too much, nor use narcotics. These are safe, oil of dill to the temples, oil of roses, with oil of nutmegs, with poppy seed, breast milk, rose of nightshade water, with saffron.

In great driness of the brain, let the covering of the cradle head be wet.

C H A P. XI.

Of Epilepsie and Convulsion.

IT is either by consent from parts below, when the milk corrupts in the stomach, or from an ill quality in it from the nurse's bad diet, or from worms in the guts, or from vapours, from bad humours that twitch the membranes of the brain, as in the meazles and small-pox.

It is sometimes from the brain first as when the humours are bred in the brain that cause it, either from the parents, or from distemper, or bad diet.

It may come from tooth-ach also, when the brain consents, and from a sudden fright.

It is manifest, you shall know by the signs of the disease, whether it comes from bad milk, worms or teeth. If from a fright the people will tell you. If these all are absent, it is certain that the brain is first affected.

It is a great disease, and kills for the most part young children. But when in older, and it comes at a distance, it vanisheth by age. If it come with the pox or meazles, it ceaseth when they come forth if nature be strong enough.

Give this powder to prevent it to a child, as soon as it is born. Take male piony root, gathered in the decrease of the moon, a scruple, magistery of coral, half a scruple, with leaf gold, make a powder. Or, take piony roots, a dram, piony seeds, mistleto of the oak, elkes hoof, man's skull, and amber, each a scruple, musk, two grains, make a powder.

The Florentines burn behind in the head to dry the brain, and Celsus saith, it is the remedy. Ægineta saith, that children cannot endure such cruelty, for the pain and watching would kill them. See Sylvaticus.

The best part of the cure is the nurses diet, which must not be disordered. If it be from corrupt milk,

provoke vomit, thus hold down the tongue, and put a quill dipt in oil of sweet almonds down the throat.

If it come from worms, give things that kill worms with piony roots, and the like. If there be a fever, respect that also. Give coral, smaragd and elkes hoof. In the fit give epileptic water, as lavender water, and rub with oil of amber, or hang a piony root, elkes hoof, or smaragd about the neck.

Of a Convulsion.

This is when the brain labours to cast out what troubles it. The matter is in the marrow of the back, and fountain of the nerves. It is a stubborn disease, and often kills.

In the fit wash the body, especially the back bone, with the decoction of althæa, lilly roots, piony, camomile flowers. And anoint with man's and goose grease, oil of worms, orris, lillies, foxes, turpentine, mastich, storax, calamint. The sun flower is good boiled in water, for to wash the child.

C H A P. XII.

Of Strabismus, or Squint-eyes.

THis is when they lie in the cradle with their head from the light, or on one side, and they still look towards the light, which causeth distortion of the eyes, or it may come from the epilepsy, or by birth.

If by birth, it is not curable; nor if it come from an epilepsy. If it come from custom and be new, it is curable.

You must put a candle on the contrary side, or a picture, so long till the eyes come to be right.

C H A P. XIII.

Of Pains in the Ears, Inflammation, Moisture, Ulcers, and Worms.

OF these in the first book. But here we shall speak of infants: The brain in them is very moist, and bath many excrements which nature cannot send out at its proper passages; these get often to the ears, and

cause pain and flux of blood, with inflammation and matter, with pain.

In children pain and inflammation are hard to be known, they cannot relate it, only it is known by constant crying and feeling their ears, and will not let others touch them, sometimes the parts about the ears are red.

It is dangerous because it brings watching and epilepsie, the moisture breeds worms there and fouls the the spongy bones, and at length deafness incurable.

Presently allay the pain, but children must not have strong remedies. Only use warm milk about the ears, oil of violets, or the decoction of poppy tops. To take away moisture, use honey of roses, and aqua molis, to be dropt into the ears. Or, take virgins honey, half an ounce, red wine, two ounces, allum, saffron, salt-petre, each a dram, mix them at the fire. Or drop in hempseed oil with a little wine.

C H A P. XIV.

Of the Thrush, Bladders in the Gums, and Inflammation of the Tonsils.

THOSE are from bad milk, or from foul humours in the stomach, for the mouth is tender, and cannot endure the sharp milk, nor the vapours from the stomach, because the coat is the same as in lib. 2. part. 1. cap. 18.

The bladders in the gums are thus cured. Take lentils husked, powder them, lay it upon the gums. Or, take melium in flour, half an ounce, with oil of roses, make a liniment.

The inflammation of the tonsils is more from eleven to thirteen, for then the parts are harder, and hold the humours longer, and they cannot sweat out.

For cure, keep the belly loose by clysters, or the like, use repellers at first, then resolvers with repellers, and at last resolvers alone, but not too hot, in age, gargles are best. In infants anoint with honey of roses, mirtles,

pomegranates, diamoran, inwardly; outwardly use oil of sweet almonds, camomile, St John's-wort, &c.

C H A P. XV.

Of Breeding of Teeth.

THis is a necessary evil in all children, and very great by reason of the variety of symptoms joined with it. It is about the seventh month, First the fore-teeth, then the eye-teeth, and last of all the grinders. First they feel an itching in their gums, then they are pierced as with a needle, and pricked by the sharp bones, whence is great pain, convulsions, inflammation of gums, fever, looseness and watching, and especially when they breed their eye-teeth.

First, It is known by the usual times, as the beginning of the seventh month. 2. Also they put their fingers in their mouths to allay pain. 3. They hold the nipple faster than before. 4. The gum is white where the tooth begins to come, and there are divers symptoms as mentioned before. The fever that follows breeding of teeth comes from cholerick humours inflamed by watching pain and heat.

The longer teeth are breeding, the greater the danger, so that many die of fevers or convulsions. They are best that have their belly loose: These have no convulsion, and a fever consumes the humours.

Hard breeding of teeth is from thickness of the gums; therefore molify and loosen them, rub them with your finger, dipt them in butter and honey, or a virgin wax candle is to be chewed upon. Or, anoint with mucilage of quinces, made with mallow water, or with the brains of a hare. Foment the cheek with the decoction of althæa and camomile flowers and dill, or with juice of mallows, and fresh butter.

If the gums are inflamed, add juice of nightshade and lettice. Let the nurse keep a temperate diet, inclining to cold, as barley broaths, or water grewel, rear eggs, prunes, lettice, endive. Avoid salt, sharp, biting, pepered meats and wine.

C H A P. XVI.

Of Loosening of the Tongue, and of the Frog.

WHen the tongue is tied, they cannot freely suck. This must be done by skilful artists, or use this liniment. Take clarified honey, and boil it up gently till it may be powdered, then take yolks of hard eggs, dried in a glass in an oven, till they may be powdered, a dram, frankincense and maslich, each a scruple, burnt allum, six grains, with honey of roses, make a liniment.

The frog is when the veins under the tongue is filled with bad blood, and if flegm sweat out, and stick in the passages, there is a tumour like mushrooms, which causeth stammering. It is cured thus: Take cuttle bone, salgem, pepper, each a dram, burnt sponge, three drams, make a powder, or with honey, a liniment: Rub under the tongue. Lay under the chin a plaister of goose dung and honey boiled in wine, till the wine be consumed.

C H A P. XVII.

Catarrh, Cough, and difficult Breathing.

WE have spoken of these before, but because Hippocrates reckons them in childrens diseases, I shall touch upon them.

The general cause of a catarrh in a child, is a moist brain, and much milk that burdens the stomach, from whence many vapours fill the brain; and if the brain be full of excrements, it is easily dissolved or melted, either by heat or cold, and goes to the nose, jaws, or lungs, which cause a cough or asthma. Moreover, much food makes crudities in the first passages, and flegmatic blood is bred of crudities and thick chile in the liver. This is sent by the arterial vein into the lungs, and pressing the bronchia or pipes of the lungs, causeth difficult breathing and asthma.

It is known to be from a hot humour if it be thin, they often sneeze, the face is red, and the jaws, the breath is short, and the nurse finds it in her nipples.

If difficulty of breathing come from the head, there will be coughing and snorting in breathing, and a noise in the lungs, when the air passeth not freely thro' them. If it come from the parts below, there is neither catarrh nor cough, but hardness about the liver and tumour.

In children a great catarrh with short breath, is hard to be cured, because they cannot take physick.

First, Let it and the nurse keep a good diet, fill not the stomach with milk nor other diet; but let the nurse forbear sharp, salt, peppered, sour things; and things that fill the head with vapours; and give her a pectoral decoction: Take figs, jujubies, each ten, febestnes, thirty raisins stoned, liquorish, two drams, maiden hair, hyssop, violets, each half an ounce, boil them in three pints of water, to the consumption of a third part. Let her take six ounces every morning.

Keep the belly open with syrup of roses or cassia, or a clyster with oil of sweet almonds, with sugar candy, or juice of fennel, with milk, or hold down the tongue and provoke vomiting.

Give syrup of jujubies, maiden hair. If the matter be thick, give syrup of hyssop, or horehound, or an emulsion of oil of sweet almonds, pine nuts, scabious water. Or, give a lohoch of diachereos, diatrigacanth frigid, penides, with syrup of jujubes.

If it be hot, give emulsions of the four great cold seeds, with mallows, pellitory, with diatragacanth frigid.

To dry up the matter, lay outwardly a staph of hemp hot, and sprinkled with powder of red roses and frankincense. Apply basil and marjorum to the nose, to make it sneeze.

C H A P. XVIII.

Of the Hickets.

IT comes from corruption of the food in the stomach, or from milk filling it, or from cold air, these hurt the expulsive faculty, and it is stirred up to expel what is hurtful.

If it come from repletion of milk the belly swells, and there is vomiting after. If from corruption of milk, the nurse hath bad milk. The child crys and is pained, and the excrements swell of stinking milk.

Hickets is commonly not dangerous in children, and cease when the cause is taken away. If it be from a vehement cause, and goes to the nerves, there follows a convulsion, or epilepsie and death.

That from corruption of nourishment is cured by vomit, with a feather dipt in oil, to tickle the throat; then strengthen the stomach with hot things. As, syrup of mints, origan, wormwood, then anoint with oil of mints, mastich, dill. Or, take mastich, an ounce, frankincense, dill seed each two drams, cummin seed, a dram, with juice of mints and flax, apply them to the stomach.

There is a disease like the rickets in children from anger or grief, when the spirits is much stirred, and run from the heart to the diaphragma forceably, and hinder or stop the breath. Sometimes they have a shrill voice, the spirits suddenly breaking forth; but when then passion ceaseth this symptom ceaseth.

C H A P. XIX.

Of Vomiting.

IT is from too much milk or bad milk, or from flegm that falls from the head to the stomach; but this is seldom in children. It is often from a moist loose stomach: For as driness retains, so looseness lets go.

If it be from much milk they are better after vomiting. If it be from corruption of milk, that which is vomited is yellow, green, or otherwise ill-coloured, and stinking: Worms are known by their signs.

It is for the most part without danger in children, and they that vomit from their birth are lustiest, for the stomach being not used to meat, and milk being taken too much, oftentimes crudities are easily bred, or the milk is corrupted; and it is better to vomit these up, than keep them in. If vomiting last long it causeth atrophy.

When it is from too much milk give it less: if it be from corrupt milk, amend it, as I shewed, cleanse the child with honey of roses, and strengthen the stomach with syrup of mints, quinces. Or, take wood aloes, coral, mastich, each half a dram, galengal, half a scruple, with syrup of quinces, make a linctus.

If the humour be sharp and hot, give syrup of pomegranates, currants, coral.

Apply to the belly the plaister of bread; the stomach cerot, or bread dipt in wine hot. Or, take oil of mastich, quinces, mints, wormwood, each half an ounce, of nutmegs by expression, half a dram, chymical oil of mints, three drops. Coral hath an occult propriety, therefore it is hung about their necks.

C H A P. XX.

Of the Torments or Pains of the Belly.

IT is often with the flux of the belly, and from milk alone that breeds wind and sharp humours. When it is corrupted, it gets to the guts, and causeth a gnawing pain, worms staying in the guts do the same.

They cry continually, beat the breast, and toss to and fro. If it be from wind it ceaseth sometimes, the belly swells, and they break wind. If it be from humours it is constant. If it be tough flegm, the belly is bound, and the dung is slimy. If it be sharp there is a flux yellow and green. If from worms there are signs of them, and of crudities and wind.

If this pain last long, they are weak, or have convulsions or epilepsie: it is worse than from corrupt milk and worms, and is dangerous.

If it be from crude humours and wind, give a clyster. Take pellitory, camomile flowers, each a handful, boil them in chicken broth, two, three, or four ounces, add honey of roses an ounce, with the yolk of an egg make a clyster, this may be given safely to a child of two months old. Or, give oil of sweet almonds, with sugar candy, and a scruple of anniseeds, it purgeth new born babes from green choler and stinking flegm. If it

be given with sugar pap, it allays the crying pains of the belly.

Anoint the belly with oil of dill, or lay, pellitory stamp't with oil of camomile to the belly. Or, take camomile flowers, dill tops, each a handful, fenugreek and linseed, each half an ounce, boil them in wine, foment the belly twice a day before meat.

If pain be from corrupt milk that is sharp, give syrup of roses, or syrup of succory with rubarb, or a clyster of the decoction of bran, pellitory, with syrup of roses.

And use outwardly oil of roses, dill and camomile.

C H A P. XXI.

Of the puffing up of the Belly and Hypochondria.

WHEN they suck too much, the belly is swelled under the ribs, for want of concoction, and there are crudities in the stomach and mind, and also in the parts adjacent.

The hypochondria are hard, and puffed up, and there is straitness in the mouth of the stomach, and short breath. It is easily cured with good diet. Give a thinner diet that the crudities may be concocted. Give no fresh nourishment, till the first be digested, then give honey of roses to pure, or the decoction of cardiaca, which is good for the heart and mouth of the stomach: It opens the obstructions and cleanseth flegm. Or powder of piony roots, cummin seed, jessamine; or make it up in honey, oil of sweet almonds, or sugar for a liniment. Foment the sides with the decoction of cardiaca, camomile flowers and cummin seed.

C H A P. XXII.

Of the Flux of the Belly.

IT is, 1. From breeding of teeth, with a fever commonly, and the concoction is hindered, and the nourishment corrupted. 2. From much watching. 3. From pain. 4. From stirring of the humours by a fever. 5. When the suck or drink too much in a

fever. Sometimes they have a flux without breeding of teeth, from outward cold in the or stomach, that hinders concoction.

If it be from teeth it is known by the signs in breeding of teeth; if from external cold there are signs of no other causes. If from a humour flowing from the head there are signs of a catarrh, and the excrements are frothy. If crude humours are voided, there is wind belching and stegmatic excrements. If they be yellow, green, and stink, the flux is from a hot and sharp humour.

It is best in breeding of teeth when the belly is loose; but if it be too great and you fear atrophy, it must be stopped; If black excrements are voided with a fever, it is bad.

A sucking child need not cure so much as the nurse; you must chiefly observe the condition of the milk and amend it, if not change the nurse, and let her not eat green fruit, and things of oard concoction. If the child suck not, take away the causes of the flux; with purges that bind after. As syrup of honey of roses, or a clyster. Take the decoction of milium, myrobalans, each two or three ounces, with an ounce or two of syrup of roses, make a clyster. After cleansing if the cause be hot, give syrup of dried roses, quinces, mirtles, coral, currants, or the powder of diamargariton, coral, mastich, harts horn, red roses, or powder of mirtles, with a little sanguis draconis.

Anoidt with oil of roses, mirtles, mastich: Or, take red roses, an ounce, mirtles, mastich, each two drams, with oil of mirtles, and wax, make an ointment. Or, take red roses, moulin, each a handful, cypress roots, two drams, make a bag, boil it in red wine, apply it to the belly, or use the plaister of bread or stomach ointment.

If the cause be cold, and excrements white, give syrup of mastich, and quinces with mint water.

Use outwardly mints, mastich, cummin. As, take rose seeds, an ounce, cummin, anniseeds, each two

drams, with oil of mastich, wormwood and wax, make an ointment.

C H A P. XXIII.

Of binding of the Belly.

1. **I**T is from a cold and dry distemper of the guts from birth in some. 2. From slimy flegm that wrap the dung that sticks in the guts. This is from bad milk, when the nurse eats gross food, slimy and astringent, or drinks little. 3. It is from a distemper of the kidneys or liver, that dries the excrements. 4. It is when choler doth not stir up the guts to expel.

If it be from a dry distemper of the guts, it is hard to be cured; if it be from slimy flegm, the dung is is wrapt up in it. If choler comes not to the guts to provoke them to stool, the dung is white and the body yellow.

It is best in children to have a loose belly, and they are more healthful; for if it be bound, the belly is pained, and there is a head ach.

First, Take away the cause; if it be from a hot distemper of any bowel, or dry, wash the child often, to moisten and cool it in a bath of succory and lettuce boiled. In a cold distemper use hot for the stomach; and in dry, use moist things, as oil of lillies, dialthæa, hens grease, butter, let the nurse avoid astringent meats, as quinces, medlars, beans, and use emollients. If the child be big, give juice or decoction of coleworts, with a little salt and honey. If it be from slimy flegm, give honey to syrup of roses. Correct the hot distemper of the liver and reins, with syrup of violets, and emulsions of the four great cold seeds. If choler came not from the gall to the guts, give the decoction of grass roots, fennel, sparagus, maiden hair.

Give clysters to cut and cleanse tough flegm. As, take althæa roots, mallows, pellitory, each half a handful, fenugreek and linseed, each a dram, camomile flowers, a pugil, boil and to three or six ounces, add three drams of cassia, oil an ounce, and the yolk of an egg.

To the navel apply hens greafe, and ox gall. Or, take aloes, two drams, ox gall, a dram, scammony, a scruple, with butter make an ointment, fill a walnut shell with it, and apply it to the navel. Anoint the belly with emollients. Take fresh butter, goose and hens greafe, each half an ounce, oil of sweet almonds and linseed, each two drams; veal marrow, dialthæa, each two drams, with wax make an ointment, bran, and juice of danewort, make a loosing cataplasm for the belly, only keep it from the stomach, as you must do oter cataplasms.

C H A P. XXIV.

Of the Worms.

IT is observed, that children have had worms in their mother's belly, and voided them after they were born. But they are chiefly bred by mixing milk with either meats, in a hot and moist constitution, and from sweet meats, which worms love, and summer fruits; they are round and long, or broad and little.

Besides what is said in lib. 3. part 2. sect. 2. cap. 2. worms are known to be in a body, when there is much spittle, and a stinking breath, troublesome sleep, gnashing of teeth, crying and bawling, a dry cough, loathing, vomiting, hickets, want of appetite, or too much thirst, a belly swelled, bound, or too loose, thick white urine, with pain, when the belly is empty, and the worms want food. There is a cold sweat over the face, and a high colour, with sudden paleness; sometimes a fever and convulsion which ceaseth presently. These are signs of round worms rather than of the flat.

Infants are often long troubled with worms without any great inconvenience, sometimes they are great symptoms. The long round worms are worse, and have eaten sometimes the guts and belly through; with a fever they are more dangerous; few are better than many, and small than great, which are better than those of other colours. The other prognosticks are mentioned in other places.

PRESERVATION.

It is better to prevent the breeding of worms than to expel them, by eating of meats of good juice, with oranges and pomegranates, and avoiding sweet, fat, and slimy meats, flesh, milk, and summer fruits, and figs. Drink thin wine, grasse, and sorrel water with it, and with powder of harts horn.

Let the belly be kept loose, with clysters for children, or give the decoction of sebestens before meat, or of wormwood and scordium; but children will not take better things; therefore give grasse water and juice of lemons or citrons, or a drop or two of spirit of vitriol.

When you know by the signs, that there are worms, kill and repel them with powder of coralline, wormseed, harts horn, or eight grains of mercurius dulcis. Infuse them a night in grasse water, and cast away the substance of the mercury, and give the water. Or, take wormseed two drams, coralline, harts horn prepared, each a dram, roots of piony, dittany, magistery of coral, each a scruple, make a powder, or give the essence of peach flowers, or the decoction of fern water, half an ounce, or an ounce. If there be a fever, use colder, as juice of lemon, pomegranates, orange, vinegar, harts horn, bezoar, confection of hyacinth, or this potion; Take grasse water, four ounces, syrup of juice of citrons, an ounce, of violets, half an ounce, spirit of vitriol, two drops, give two spoonfuls.

Give bitter things at the mouth, and sweet at the fundament as a clyster of milk. Or, take raisins ten, figs seven, boil them in water, take of it four ounces, add sugar, an ounce and half, make a clyster. Use varieties, that the worms may not be too familiar with one.

Apply peach leaves to the navel, bruised for a cataplasm of ox gall, wormwood, and St John'swort. Or, the powder of wormwood, gith, centuary, wormseed, lupines, each half an ounce, with oil of wormwood and wax, half an ounce, make an ointment. Or, take

treacle half an ounce, with juice of wormwood, apply it to the navel, or make a bath of peach leaves and wormwood, put the child into it up to the navel. If there be a fever use colder things mentioned.

C H A P. XXV.

Of the Rupture.

IT is from the peritonæum loose or broken, when the small guts falls into the cods, from crying, cough, straining at stool, and from vehement motion, or a fall. Sometimes the peritonæum is well, and water falls from the belly into the cods.

The tumour is visible; if it be from a gut, it is one part only, as the right or left, and it may be felt, and that hole also through which it fell. If from water, it is even all over, and there was no cause of other rupture.

It is easier cured in infants than in elder persons; for it is safer, but worse than that of water, which goes away of itself when the water is consumed. Let the belly be kept open, let not the child cry, avoid vehement motion, lay him upon his back, and thrust it up gently, and apply this plaister, take lambs tongue, fennel, each half an ounce, lentil, and lupines, and red roses, in powder, each two drams, frankincense, a dram, allum, half a dram, with the white of an egg.

Or, take frankincense, cypress nuts, aloes, acacia, each two drams, myrrh, a dram, with ising glass, make a plaister. Or apply gum elemi, steep'd in vinegar, till there be a cream at the top, and with oil of eggs, make a cerot.

Inwardly, take fennel, lambs tongue, each half a handful, agrimony, a handful, comfry the greater, half an ounce, boil them to a pint strained, and sugar, give it often. Or give powder of mouse ear, or moonwort, with wine.

If it be from water anoint with oil of elder, bayes, rue, or apply a cataplasm of powder of beans, fennel-greek, linseed, camomile flowers, cummin seeds, with these oils.

C H A P. XXVI.

Of sticking out of the Navel.

IT is without inflammation. 1. When it was not well tied, and too much left, that sticks out. 2. When the peritonæum is loose, and hath water or wind in it from crying or coughing. 3. When the navel is ulcerated, and the guts fall into it, this is called properly *Exompholon*.

The navel yields to the touch, but in an inflammation it is hard; there are neither heat nor redness, and it lasts longer than an inflammation.

If the navel was not well cut, there will be too great a quantity; and if the peritonæum be not broken but loose, the navel starts not too much out, and is not greater by crying; if it be broken, the tumour scarce appears when he lies upon his back, but it increaseth by crying or walking.

If the midwife did not cut the navel well, it is more troublesome than dangerous. If it be too large or ulcerated, at first it is easily cured, but afterwards it may cause a deadly iliack passion, when the guts that fall in are inflamed.

When the peritonæum is loose, wind stretcheth the navel: Then use a cataplasme of cummin, bayberries, and lupines, powdered in red wine, or a bag of cummin and spike boiled in red wine. Then lay on an astringent, and roll it.

If the peritonæum be broken, first put in the gut, then bind it close, after you have laid on astringent powders. Or, take powder of cypress nuts, frankincense, myrrh, mastich, sarcoal, allum, ising glass, each a dram, with the white of eggs, make a poultis, and give medicines against ruptures.

C H A P. XXVII.

Of Inflammation of the Navel.

IT is from pain, when it is not well tied, that draws blood to it. There is redness, hardness, heat, and

beating. If it turns to an imposthume, and breaks, the guts come forth, and the child usually dies. First, abate pain. Take mallow, boiled and stamp't, two ounces, barley meal, half an ounce, lillies, sænugreek, each two drams, with oil of roses, make a cataplasm. To repel blood.

Take frankincense, a dram, acacia, scabane seed, each half a dram, with the white of an egg, make a cataplasm. Hinder suppuration as much as may be, but if it doth supperate, take turpentine, half an ounce, the yolk of an egg, and oil of roses, two ounces.

C H A P. XXVIII.

Of Falling out of the Fundament.

WHEN the muscle that shuts the arse-hole is loose, and the fundament come forth, the cause is moisture of the muscles after a flux, of straining at stool, in tenesmus or needings, or when the belly is bound.

The people will tell you of the causes, and you may see it.

It is easily cured, when it is from straining at stool, if it hath not been long out. If it be from store of moisture, it is hard to be cured, especially if there be a looseness of the belly, for then medicines cannot lie on. First, put it up, if it be swollen, foment it with the decoction of mallows and althæa, or anoint with oil of lillies, then keep it in with astringents. As, take red roses, pomegranate peels and flowers, cypress nuts, each half an ounce, sumach, frankincense, mastich, each two drams, boil them in red wine, foment with a sponge, then sprinkle on this powder, take red roses and pomegranate flowers, each half a dram, frankincense, mastich, each a dram, spread it on a clout, and lay to the fundament. See lib. 3. part 2. sect. 1. cap. 6.

C H A P. XXIX.

Of the Stone in the Bladder.

THE stone in the bladder is usually in infants, as that of the kidneys is in elder people. How it is cured we shewed before. In infants it is from gross unclean milk made of tough meats; this too much taken in, causeth crudities fit to breed the stone, or pap of barley meal and milk may cause it. There is also a weakness in the liver and stomach, when they do not separate unprofitable food, but much earthy juice remains in the chile that breeds stones. Also a hot distemper in the reins, by which the chile is drawn to the bladder, and if there be a native hereditary disposition to breed the stone, and earthy parts is in the humour, which makes the urine thick; this is in bigger boys more than in infants.

They piss by drops, with itching and pain, the urine is stopt often, and that which is pissed, is like clear water or whey: Sometimes blood is pissed, and the yard often stands.

It increaseth daily, if it be not opposed, and cannot be cured without cutting, which is dangerous for young or old.

Prevent the breeding of it, when you see the least disposition to it. Let the belly be always kept loose, and the nurse eat no gross slimy food. Make a bath of the decoction of althæa, mallows, pellitory, dill, parsley, fænugreek, linseed, then anoint the bladder with althæa, oil of lillies and scorpions, and apply a cataplasm of pellitory, boiled with oil of lillies. A powder. Take magistery of crabs eyes, white amber, goats blood, prepared each a scruple, with parsley water, give it often: Or give two drops of spirit of vitriol, with half a dram of cyprus turpentine.

C H A P. XXX.

Of Difficulty and Stoppage of Urine.

THERE are many causes in ripe age, that are mentioned, but in infants, they are chiefly two causes, the thick humour that breeds the stone that makes a strangury and dysury, and stone that stops the bladder.

It is voided by drops, and the child cries, and the urine is thick. You may catheter if there be a stone.

If it be not presently cured, it turns to the stones: and all natural evacuation in children being stoppt, is dangerous.

It is as in the stone, you must evacuate humours from the first passages with honey of roses, cassia, turpentine, foment and anoint, as before, with grass water, rest harrow, dropwort water, and decoction of peas. Or, take the blood of an hare, an ounce, saxifrage roots, six drams, calcine them, give from a scruple to half a dram, with white wine or saxifrage water.

C H A P. XXXI.

Of not holding the Urine.

SOME pifs not only in their sleep, but always, because the muscle that should close the orifice of the bladder is weak; and when much water pricks it, it suffers it to come forth: Sometimes a stone in the bladder hurts the sphincter, so that it cannot do its duty. The cause of weakness, is a cold humour and moist, from gross, tough meats, from gluttony and the like.

It cannot be known in infants, but it may in elder children, that know they ought not to piss a bed.

If it come by custom, it turns to a habit, or a disease, and it is hard to be cured in ripe years; if it be from distemper, it is easy to be cured.

After the cold and moist distemper, dry and consume the flegm, let the nurse have a hot drying diet,

with sage, hyssop, marjorum, let not the child drink much, keep the belly soluble.

Outwardly anoint the region of the bladder with oil of castus, orris, and other driers, make a bath of sulphur, allum, and oak leaves, or use, sulphur or allum baths, give this powder. Take hogs bladders burnt, roasted stones of a hare, cock's throat roasted, each half a dram, acorns, two scruples, nip, mace, each a scruple, give half a dram, with oak leaves water. See lib. 1. part 8. sect. 2.

C H A P. XXXII.

Of Chafing in the Hips, called Intertrigo.

IT is separation of the scarf skin from the true in the hips, that causeth pain and inquietness.

It is from sharp pifs, when the clouts are not changed often: In such as are fat, to whom filth sticks easily.

The skin is off, and it looks red.

It is troublesome by reason of the pain, and causeth want of sleep, and ulcerateth, if it be not cured.

Change the clouts often, wash and cleanse the child often, sprinkle on this fine powder of lithargy, of silver, seeds and leaves of roses, burnt allum and frankincense, or anoint with white ointment and diapompholigos.

C H A P. XXXIII.

Of Leanness and Fascination.

Sometimes children and men grow lean: The elder from fevers, consumptions, and other diseases, but children pine away, and the cause is not known, and tho' they eat and perform other actions they are not nourished, nor grow.

The causes of consumption in infants are little or bad milk, by which no blood is bred fit to nourish the body, so that they thrive not till they change the nurse.

The second is worms that suck away the nourishment.

The third is worms about the body without, as in the back, arms, or legs, and all parts; these are very small, and breed in musculous parts, and stick in the skin, and never come wholly out, but after rubbing in baths they put forth their heads like black hairs, and run in when they feel the cold air; they breed of slimy matter, shut up in the capillary veins, which turns to worms from transpiration hindered.

The fourth cause in the opinion of people, is fascination of witchcraft, either from the eyes of witches, or by vapours, or by touch, or by words from a witch, these are alledged by many authors. I neither allow nor plainly deny all these ways of fascination, tho' it is not credible that a child should suffer by words or looks only. I deny not but diseases may be sent from sick bodies to others, as the leprosy, the French pox, consumption, and the like, and may infect infants. And I believe that they may be hurt by witches and malicious persons by the help of the devil and God's permissions; as Basil the great, writeth; for wicked people make a league with the devil, that they may hurt such as they look enviously and angrily upon. And I add one thing. A habit of body, that is grown very excellent, is in most danger, as Hippocrates saith, *When children come to be very healthful and fair, they fall suddenly into a disease, and the vulgar not knowing the cause of it, impute it to witchcraft.*

The signs of the causes, if they be lean from a fever or other diseases, it is easily known. If these causes be not, view the nurse's milk; whether little, or her breasts flag without milk, and that is the cause of leanness in the child; if she have milk, see if it be not hot and dry, and choleric. And consider her constitution. If the milk be blameless, see if it be not from worms, either in the guts or in the skin; the worms in the skin are known, by putting the child into a bath, and rubbing it, especially on the back with the hand, and with honey and bread, and when you shall see little ash coloured or black hairs come out of the skin.

If there be no outward nor inward cause, you may mistrust a venomous vapour or witchcraft.

If it be for want of milk, change the nurse. If it be from worms in the skin, it is not hard to be cured; if it be from an occult quality, or from witchcraft, it is hard to be cured; because we know not the nature of malignity.

If the nurse may have any disease, or be contrary to the constitution of the child, change her, kill and cast out the worms. If it be from worms in the back, rub it, and anoint it with honey and wheat bread, and when their heads come forth, kill them with a rasor or crust of bread, do this often.

There are many superstitious things carried about against witchcraft; some hang amber and coral about the child's neck, nor is it impossible that plants and gums should have power against witchcraft. As, briony roots, and elkes hoof, are good against the epilepsie, also there are amulets against other diseases.

If leanness be from a dry distemper of the whole body, there is no better remedy than often bathing in decoction of mallows, althæa, brank urfine, sheeps-heads, and the like, and anoint after with the oil of sweet almonds.

If he be hot and dry, add to the bath, lettice, endive, violets, poppy heads, and anoint after with oil of roses, and violets.

F I N I S.

It is not to be feared that the people will be misled by the false promises of the politicians, who are only too ready to promise what they cannot perform. The people must be taught to look for the truth, and to be satisfied with it. The only way to do this is by the free and open discussion of all questions, and by the free and open expression of all opinions. The people must be taught to be content with the truth, and to be satisfied with it. The only way to do this is by the free and open discussion of all questions, and by the free and open expression of all opinions.